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MUILENBURG
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INTEGRATION AND THE SOUTH

BOOK REVIEWS

UNION SEMINARY QUARTERLY REVIEW

TO PROMOTE THOUGHT AND ACTION IN THE SERVICE OF CHRIST

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Quadrangle Notes

A new program of religion and psychiatry has been made possible at the Seminary for an initial period of five years, by a grant of $200,000 from the Old Dominion Foundation. Beginning July first, Dr. Earl A. Loomis Jr. will be the Director of the program and Professor of Psychiatry and Religion. Dr. Loomis has been in charge of the department of child psychiatry and development at the University of Pittsburgh School of Medicine since August. He has also done extensive lecturing in the field of psychoanalysis, and is a member of the Philadelphia Psychoanalytic Society and the American Psychoanalytic Association. A minister will work with Dr. Loomis. The main purpose of the program is "to strengthen the training of prospective ministers for their tasks by introducing them to the understanding of human behavior afforded by contemporary psychoanalysis." The program will include classroom instruction as well as experience at hospitals and clinics in the New York City area.

A three-year experimental program in religious drama has been made possible by a grant of $55,000 from the Rockefeller Foundation. The program will begin in September and will be under the direction of E. Martin Browne, British producer and founder of the Religious Drama Society in England. Mr. Browne, who is now director of the British Drama League, will hold the title of visiting Professor of Religious Drama during the Fall of 1956. The purpose of the program is to point up the importance of religious drama as a means of expression. It will give students the opportunity of exploring the field of religious drama. The program will be organized with three groups of students: regular Seminary students, active directors of religious drama, and actors, writers, and directors both amateur and professional. Each year $5,000 will go toward scholarship aid and $10,000 for visiting professors. It is planned to spend $10,000 for equipment over the three-year period. Dr. Browne will also be assisted by his wife, Mrs. Henzie Raeburn, British actress and novelist.

Two conferences on Christian vocations are being held again this year at the Seminary. On February 10-12 a Conference on Religious Vocations for College Women met in order to give women college students the opportunity to consider more fully the possibility of a religious vocational commitment. The Conference was highlighted by President Van Dusen, Dean Webber, and Professors Williams and Niebuhr. Other speakers discussed such specific fields as missions, religious education, and college teaching. The second conference, to be held on March 23-24, will be directly concerned with the ministry as a vocation. Its purpose is to give college students, particularly those who have not as yet made a vocational commitment, the opportunity to consider several aspects of the Christian ministry as a vocation.

During the Spring Term both Dr. Richardson and Dr. Porter are on sabbatical leaves. Dr. Richardson is in Italy and Dr. Porter is traveling in Europe. Dr. Heimann was on sabbatical leave during the fall term, teaching at the Free University of Berlin and lecturing in the Universities of Bonn and Hamburg and at the Theological Seminary at Driebergen. His book, *Vernunftglaube und Religion in der Modernen Gesellschaft* has been published recently by J. C. B. Mohr in Tuebingen.

The Significance of the Scrolls

James Muilenburg

The literature that has gathered about the Dead Sea Scrolls has already assumed such proportions as to be beyond the control and mastery of any one scholar. Yet nothing is more clear than that we are still in the preliminary stage of their study and evaluation. Many of the major problems are still unresolved. Some of the most important of these ancient documents, such as the *War of the Sons of Light with the Sons of Darkness* and the *Hodayoth or Thanksgiving Hymns,* have been available for examination only within recent months. The famous "fourth scroll," which has proved to be a commentary and paraphrase of the Book of Genesis rather than the apocalypse of Lamech, as was first supposed, has not yet made its appearance. Moreover, of the thousands of fragments only a very few, outside of those in Cave I, have been published. In the scholarly journals of England, France, Germany, and America scarcely an issue appears without one or more articles devoted to the subject. One reason for this is that they pose so many problems and so many different kinds of problems that almost everyone finds in them something to engage his attention and interest.

Of this considerable literature two books of quite a different character have called the attention of the layman to the discovery. The first of these, originally printed as a long article in the *New Yorker* of May 13, 1954, is by Edmund Wilson, the distinguished literary critic and social historian. It is written with all the freshness and want of preciosity which characterize his literary works. It is not the effort of a dilletante or journeyman. Mr. Wilson has made his own investigation of the field, conferred with leading scholars throughout the world, and done his best to report faithfully and accurately the results of his inquiries. Yet

he would be the first to admit that he does not write as a specialist; in the case of competing views he has adopted those which appear to him most plausible and compelling. He has obviously been impressed with the positions of such distinguished scholars as Professor A. Dupont-Sommer of the Sorbonne. But the difficult task of interpretation and critical judgment requires a knowledge not only of the relevant linguistic disciplines, but of much else besides; notably of the literatures which are related to the scrolls, such as the Old and New Testaments, the apocrypha and pseudepigrapha, the history of the period, the social and cultural movements of the time, and the intricacies of sectarian Judaism. Indeed, there are not a few scholars who have betrayed an almost blissful ignorance not only of one aspect or another of the foregoing areas but of the literature which has been written during the past century on the period.

Scarcely six months after the appearance of Wilson's article, the Viking Press published a work by Professor Millar Burrows, on *The Dead Sea Scrolls*. Burrows was Director of the American School of Oriental Research in Jerusalem at the time the scrolls were discovered, and has been among the foremost of those who have contributed to their elucidation. His book is the achievement of a seasoned scholar. It is probable that his account of the discovery will never be surpassed in thoroughness and reliability. His treatment of the historical problems is a model of careful critical investigation. It is not a venturesome book; on the contrary it is written with great restraint and sobriety. The conclusions are therefore minimal. A most welcome feature is the addition of his own translations of six of the documents, including the Zadokite Work, which certainly belongs to the same community as the others. It is not too much to say that it is the best book on the scrolls which has thus far appeared.

In this article we shall attempt to assess the significance of the scrolls in the light of the evidence that is available at the present time. Unhappily, there is a tendency on the part of scholars to err in two directions. On the one hand, there are those who discover many striking affinities to the New Testament and to early Christianity, and conclude forthwith that there is a direct and immediate influence of the Dead Sea community upon Jesus and his followers and the beginnings of the Christian movement. That such affinities do exist is indisputable, but Palestine in the first century "swarmed with different sects," and we are far from well informed concerning their mode of life and beliefs. To be sure, we need the spur and thrust of provocative suggestion and bold conjecture. Scholarship grows by such hypotheses. Burrows' book is an excellent corrective to what appear at present to be exaggerations. On the other hand, however, are those who evidently feel that long-cherished critical views are being imperilled by the discovery of contemporary documents

which call their views into question. Still others are fearful that the uniqueness of the Christian faith is at stake, and the presence of striking parallels to the New Testament seems to them to threaten what they had deemed to be distinctive of early Christianity.

The problem, of course, is not merely to steer a middle course, but to interpret the evidence as honestly and objectively as possible. As we have already indicated, such a task requires a thorough knowledge of the literature of the period, from 200 B.C. to A.D. 70, such works as the *Zadokite Fragment,* which comes from the same community as that represented at Qumran; the *Testaments of the Twelve Patriarchs,* the *Apocalypse of Enoch,* and the *Book of Jubilees,* as well as the writings of Flavius Josephus and Philo of Alexandria. It requires, too, a familiarity with the literature dealing with sectarian Judaism, and especially with that sect with which the community at Qumran is generally identified.

The Qumran Community

The problem of the identification of this community is, of course, a pressing one. Since so much has already been written on this subject, I shall confine myself to only two of the writers who may contribute to a solution of the problem. The elder Pliny, writing in A.D. 77, i.e. shortly after the probable destruction of the ancient "monastery," may be referring to the community:

> On the west side of the Dead Sea, but out of range of the noxious exhalations of the coast, is the solitary tribe of Essenes, which is remarkable beyond all other tribes in the whole world, as it has no women and has renounced all sexual desire, and has only palm-trees for company.

Josephus, the Jewish historian, writing in the first century of our era, gives us a detailed account of the Essenes and appears to have been a probationary of the group for some time. In the Loeb Classical Library edition of his work, only a single paragraph is devoted to the Pharisees and another to the Sadducees, but the Essenes occupy ten pages. Now the *Manual of Discipline,* the most important of the non-biblical scrolls, gives us a remarkable description of the life and order of the community. The two writings, therefore, afford us an admirable opportunity for comparison. Even the casual reader cannot help but be struck by the numerous similarities, sometimes even in detail. Indeed these similarities are so striking and numerous that it is diffcult to resist the conclusion that we are dealing with one and the same sect. It must be admitted that there are important differences, and these require explanation. We cannot enter into this matter, but our conclusion and that of many scholars

is that the community which produced the scrolls and lived in or near the "monastery" at Qumran were in all probability the Essenes.

It is agreed by the great majority of scholars that the scrolls are to be dated from the middle of the second century B.C. to the time of the Jewish Wars, A.D. 66-70. Some of the scrolls are even earlier, but these were probably brought to Qumran at the time of their "going into the desert." They thus antedate our earliest Hebrew codex by more than a thousand years. The complete Isaiah scroll contains many hundreds of orthographical variants, but the number of verbal variants is relatively small, far fewer than would have been expected. The first reason for the importance of the scrolls is their close approximation to the Masoretic text. The mutilated Isaiah scroll is even closer to our present Hebrew text. This means that we now have strong evidence of a masoretic tradition long before the rabbinic recension of A.D. 100, a recension which destroyed all variant textual traditions. But we cannot allow the matter to rest here, for among the many fragments from Cave IV, the richest and topographically most impressive of the caves, there are numerous pieces from I and II Samuel which reveal a striking affinity with the Greek version. The Hebrew text of these books is notoriously corrupt, and scholars have long employed the witness of the Septuagint for remedying these corruptions. But now we have substantial portions of the Hebrew prototype or *Vorlage* of the Greek. These should prove to be a great aid in producing a more secure textual edition. Other books, like Deuteronomy and Joshua, are also represented in the Hebrew underlying the Greek. In the Masoretic text of Deuteronomy 32:43 a line has dropped out (cf. Hebrews 1:6), but now we are in possession of a fragment which contains it, as does the Septuagint. It will be many years before all the fragments of the scrolls will be published, but it is not too much to expect that we may find other texts which will be of considerable aid in the reconstruction of the original Hebrew where it appears at the present time to be faulty.

Relation to the New Testament

Of great interest to many is the relationship of the scrolls to the New Testament. That their primary importance relates to the New Testament rather than the Old is widely recognized. After all, they are contemporary with it. Yet we must be on our guard against making too much of what may seem to us to be striking parallels. The truth is that the number of genuinely verbal parallels is not large, and for every one which has been adduced one would have no difficulty in citing others, long known, which are quite as striking. One need only turn to the edition of R. H. Charles' *Apocrypha and Pseudepigrapha of the Old Testament* for substantiation

of this judgment. All of this may be readily admitted without in any way minimizing the great significance of the Dead Sea Scrolls.

Consider, first of all, the community itself. One of the most common words in the *Manual of Discipline* is *yahad*, (community or fellowship), a word which occurs only one time in the whole Old Testament but appears in the New Testament as *koinonia*. It is the people of *the new covenant* (or new testament), an eschatological brotherhood expecting the imminent end. They go into the wilderness to "prepare the way of the Lord, make straight his paths," the words with which Second Isaiah introduces his great eschatological 'drama.' They are "the poor", the "children of light", those who have chosen the Way (Acts 9:2 etc.), the elect of God who shall judge Israel and the nations at the end of days, the holy ones. They search the Scriptures day and night, and the books which are most frequently cited as well as those which are most numerous among the scroll fragments, are those which are quoted most often in the New Testament, viz. *Isaiah*, *Deuteronomy*, and *Psalms*. The literary style of the Thanksgiving Hymns is not unlike the nativity hymns of the *Gospel according to Luke*. The thought of the community is apocalyptic, but by no means exclusively so. Scripture is cited much in the fashion of some sections in the *Gospel of Matthew*.

The most characteristic terminology of the scrolls is familiar also. Words like *faith*, *perfection*, *knowledge*, *truth*, *holy spirit*, *covenant*, *light and darkness*, and *justification* occur repeatedly. Of special interest is the constant use of the "mysteries" of God (cf. Matt. 13:11; Luke 8:10, I Cor. 4:1, 13:2; 14:2). There is occasional reference to the *mebakker*, rendered variously as *overseer*, *superintendent*, *censor* (so R. H. Charles), and it has been recently suggested that his office is similar to that of the *episcopos* or bishop. The Zadokite Fragment describes his duties at some length. The description opens as follows:

> And this is the order for the superintendent (mebakker) of the camp. He shall instruct the many in the works of God and make them understand his mighty acts; and he shall recount before them the things that have been done of old. And he shall have mercy upon them as a father on his sons, and shall bring back all their erring ones as a shepherd does his flock . . . And everyone who is added to the congregation he shall examine as to his works, his understanding, his strength, his might, and wealth. (The translation is from Burrows, *The Dead Sea Scrolls*, p. 362.)

The expression "the Many" which appears in this context is present many times both here and in the *Manual of Discipline*, and is clearly present in the original Greek of Acts 6:2, 5; 15:12, 30, although obscured by modern renderings (cf. however KJV "the multitude").

We seem, indeed, to be moving in the same climate as the New Testament. Yet, one must take account of Old Testament linguistic usage, the

terminology of the "inter-testamental" books, and the probability that such expressions were not confined to the Essenes alone.

Affinity with John the Baptist

From the time that the *Manual of Discipline* was first studied, scholars have been impressed by its affinities with the gospel accounts of the life and ministry of John the Baptist. If one turns, for example, to Matthew's report (3:1-6) or to the Lukan parallel (3:1-20), he will see at once that there are a number of motifs common to John's ministry and the Essene community: the call to repentance, the imminence of the messianic age, the rite of baptism, the passage from Second Isaiah, the wilderness of Judea. To these one might add the coming vengeance, the eternal fire, and the association with the prophetic office. The Gospel of John preserves several of these motifs in a striking way. The pointed query, "Are you *the* prophet?" would naturally be asked by the Essenes, who expected the coming of the prophet like unto Moses (Deut. 18:17 f., quoted significantly, in the catena of messianic passages discovered in the caves). It has frequently been said that the references to John the Baptist in the Prologue are intrusions into the text, since they seem to destroy the poetic rhythm and structure of what was probably originally an Aramaic (or Hebrew?) poem, but since there are several other striking reminiscences of the Essene literature in the Prologue we may have to reconsider this view. Several scholars hold the view that John himself was at one time a member of the Essene order. While it would be difficult to prove conclusively that such was the case, the possibility, even the probability, must be left open.

Sherman Johnson has subjected Luke-Acts to careful scrutiny in the light of the scrolls. He points out that Luke of all the evangelists seems to be in closest touch with the Jewish sectarian background of early Christianity, and it is interesting to reflect that it is he who tells us most about John the Baptist. In the Book of Acts the church is founded on the gift of the Holy Spirt. Peter addresses the brethren as follows: "Repent, and be baptized everyone of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit." The Essenes also know about a holy spirit which cleanses from sin:

> God will refine in this truth all the deeds of a man, and purify for himself the frame of man (*so Burrows*), consuming every spirit of error hidden in his flesh, and cleanse with a holy spirit from all wicked deeds . . . And he will sprinkle upon him a spirit of truth like water from impurity.

The Manual's emphasis upon community of goods, at least to a degree,

and the punishment meted out for deception is paralleled in the story of Ananias and Sapphira, though in Acts the penalty is much more severe. Of greater interest is the emphasis upon justification in the closing columns of the *Manual.* I have discussed this in a previous issue of the *Review,* but the relevant lines are of such interest as to merit referring to them again. Now there is nothing more characteristic of the first eight columns than their pronounced legalism, relieved, to be sure, from time to time by motifs of quite a different kind, especially the awareness of transcendent "mysteries." But suddenly prose gives way to poetry, and legalism to adoration, confession, and supplication. The whole passage is one of the most moving in the scroll literature.

> But as for me, my judgment belongs to God, and in his hand is the blamelessness of my conduct together with the uprightness of my heart; and in his righteousness my transgression will be wiped out.
> For the faithfulness of God is the rock I tread, and his strength is the staff of my right hand. From the source of his righteousness is my judgment.
> In his mercy he has brought me near, And in his dependable covenant love he will bring my justification, And in his steadfast righteousness (bsdqt 'mtw) he has justified me (sftny), And in his great goodness he will atone for (kpr) all my iniquities.

These words and others like them are striking, especially in the total context of the *Manual.* But again we must be cautions about over-stating the case, for it would not be difficult to refer to a number of Old Testament passages which are equally impressive, notably, of course, the penitential psalms, which Luther called Pauline.

The Fourth Gospel and the Scrolls

Perhaps nothing has been quite so surprising than that the scrolls should show closer affinities with the *Gospel of John* than with any other book of the New Testament. With the exception of such scholars as C. C. Torrey, W. F. Albright, and Erwin Goodenough, it has been quite generally agreed that John is the latest of the gospels. Moreover, it has long been contended that Hellenistic influence has impressed itself upon the writer's thought, and scholars have been wont to cite quotations from Philo of Alexandria as parallels to *John.* The writer has for many years been sceptical of any strong Hellenistic influence, chiefly because the affinities with the Old Testament and the apocryphal literature appear to him more cogent and compelling. Be that as it may, the Qumran literature gives some support, at least, to the theory of Hebraic provenance. Miss Lucetta Mowry of Wellesley College, Professor Albright, Raymond E. Brown, and the Catholic scholar Braun have now called

our attention to many similarities between the thought of John and the *Manual of Discipline*. Chief among these is the "modified dualism" of John, between light and darkness, deceit and truth, righteousness and iniquity, and of the two spirits and angels which rule over them. The Qumran Manual's doctrine of creation is expressed in these words: "From the God of knowledge exists all that is and will be (3:15). And by his knowledge everything has been brought into being. And everything that is, He established by His purpose, and apart from Him nothing is done" (Brownlee's translation). The Prologue to John is not very remote, however much it is separated from the theological context of the Manual: "All things were made through him, and without him was nothing made that has been made." For the Essene writer it is through God's knowledge that all things were made; for John it is the *logos*. There are other relationships than those given here. It has been said that *John* may yet prove to be the earliest of the gospels. This would be very hard to demonstrate and would create more difficulties, perhaps, than solutions. But that it is predominantly Jewish seems more probable now than ever before.

Two more matters must now engage our attention, both of them of great interest to the student of Christian origins. The first of these is the celebration of the sacred meal. The *Manual of Discipline* contains a brief account of the meal, but the two columns of text which have only recently appeared in their Hebrew original are much more detailed.

> This is the sitting of the distinguished men invited to the communal council. When God begets (sic!) the messiah with them the priest will come as head over all the congregation of Israel and all the fathers of the sons of Aaron, the priests who are invited to the fast . . , and they shall take their place, each according ot his rank. And afterward shall enter the Messiah of Israel . . . When they solemnly unite at the communion table or to drink wine, and the communion table is arranged and the wine (mixed) for drinking, no one shall stretch out his hand on the first portion of the bread or of the wine before the (Messiah) priest, for he shall bless the first portion of the bread and wine, and (stretch out) his hand on the bread first of all. Afterwards the messiah of Israel shall stretch forth his hands on the bread; and (having given a blessing) all the congregation of the community (shall partake) each (according) to his rank. And they shall follow this prescription whenever the meal is arranged, when as many as ten eat together.

It is scarcely necessary to comment on the passage, and yet one cannot categorically assert that there is any direct influence upon the Lord's Supper. The feast is certainly a messianic meal, and some of the rites remind us of the Eucharist, as reported in the Synoptic gospels and the Eucharistic prayers of the *Didache*, where, it may be added, there are a

number of other striking parallels to the scrolls. The closing line reminds one, too, of the Pauline formula: "For as often as you do eat this bread and drink this cup you do show the Lord's death until he come."

Messianic Expectations

A discussion of the messianic expectations of the community, while of great interest, cannot be undertaken at this point. It is clear, however, that the people of the new covenant at Qumran was an eschatological community. By study of the Torah and the meticulous observance of all its demands, by complete dedication and commitment to the will and purposes of God, by living a life of holiness and righteousness, of truth and faithfulness and perfection, by walking in the way of the sons of light, by governing themselves at all times as men of compassion and good will, and by fulfilling the commands of love to God and man, they sought to make straight the way of the Lord. They expected the coming of the "prophet like unto Moses," and the stature of Moses within the community was a very elevated one. But they also looked to the coming of the priestly messiah, the messiah of Aaron, and the messiah of Israel, doubtless the royal messiah. The association of prophet, priest, and king is not unprecedented. It appears elsewhere. In the New Testament the three titles are never ascribed to Jesus in one context, but all three are present. Later Christian thought, indeed made this association. Eusebius sees the foreshadowing of the Christ in (1) the high-priestly 'anointed one' (Lev. 4), (2) Joshua, the successor to Moses, and the 'anointed' king, and (3) the anointed prophets.

Within the past few days, a report has been published from the University of Manchester, in which Dr. John Allegro, one of the two scholars commissioned to work on the extra-biblical scrolls, gives an account of recent disclosures from the scrolls. According to this report the Teacher of Righteousness, mentioned in the Habakkuk commentary and the Zodokite Fragment, was the head of the community. Of his exemplary character we had already known from these writings. But now, we are told, Alexander Jannaeus, the tyrant, "dragged forth the Teacher as he himself was offering a sacrifice at the altar and, as now seems probable from a recently discovered manuscript, gave him into the hands of his Gentile mercenaries to be crucified . . . The scattered disciples returned and reverently buried the body of their teacher in a tomb near by, where they settled down in the way of life he had ordained for them, to await his glorious return as Messiah of God."

Dr. Allegro is a competent scholar and not given to vagaries, but without the evidence of the text and a facsimile of the original it is precarious to make any judgment or comment. Yet, it is interesting to reflect that

the famous passage of Hab. 2:4 interprets the faithfulness by which the righteous are to live as faith in the Teacher. It is clear that if the evidence has been rightly interpreted, we have a kind of connection which we have never had before. For a faith which centers in a historical revelation, such a disclosure need cause no alarm. For like the Second Isaiah and the Servant of the Lord and the Old Testament as a whole, the illumination from the Dead Sea Scrolls may become for us a *Praeparatio Evangelica.**

*Recent reports from sources of the highest authority indicate that Allegro's conclusions have little or no foundation in the scroll to which he refers.

The Gift and Growth of Unity

Ralph D. Hyslop

A young minister, acting as sole leader of a large congregation in the interim between the resignation of the senior minister and the call of his successor, decided to carry out to the letter the suggestions of his denomination's Commission on Worship and Evangelism. Newly arrived from graduate studies at Union Theological Seminary, he added to his unguarded enthusiasm for denominational programs an ardent Biblical and theological concern. Although his denominational office had perhaps not hoped that any minister would receive its suggestion for the planning of worship and life of the church in the period between Easter and Pentecost quite so seriously, this man confronted his church council at its meeting prior to the opening of Lent with the proposal that the entire life of the church following Easter be related to the great succeeding festival of Pentecost. His case was presented with what he believed to be sound theological buttressing and a certain modest eloquence in which he was careful not to take undue pride. Had he known better the physical signs of emotional disturbance displayed by the chairman of the council in moments of impatience, he would have realized before he finished his statement that the cause was lost. But he was not prepared for the immediate response of this man, a substantial citizen and leading layman of a large and influential church. "Pentecost!" the man snorted. "That's what that queer bunch at the edge of town calls themselves, and we'll have none of that nonsense in this church. We will now receive the report of the Building and Grounds Committee."

There was nothing in the curriculum of the three seminaries which he had attended which prepared him for the shock and dismay of that moment. He knew there was an answer, but he feared he had already given it with no apparent effect. Pentecost after all did happen and, like all events in Christian history, its happening is continuous and contemporary with ourselves. Its first occasion was surrounded by tokens of sur-

prise and disturbance. Perhaps, after all, the council chairman was not entirely mistaken in identifying Pentecost with the sole manifestation in that community of a gift of the Holy Spirit marked by surprising but tangible results. It may have been substantial and responsible men, not unlike the chairman of the church council, who sneered at the believers gathered in that first Pentecost, "They are brim full of new wine."

There are many striking aspects of the event described in the second chapter of the book of Acts, but perhaps the most moving in its suggestiveness is that strange possession of power to speak, and to be understood in many tongues. In the luminous translation by James Moffatt, following the impressive catalog of countries and races represented in this gathering, these words appear: "We hear these men talking of the triumphs of God in our own languages." Presumably those who built the Tower of Babel were speaking of their own triumphs when God confounded them by the confusion of tongues. At Pentecost the one language of power descends from God who alone can give to men utterances appropriate to His works.

It is reasonable to assume that this "talking of the triumphs of God" finds its common expression in the words which Peter addressed to the skeptical witnesses of this event. Peter's declaration is clear and simple. God's gift is Christ present in power with His people. The triumphs of God are known and shared with all. The sermon ends, "For the promise is meant for you and for your children and for all who are far off." But the sermon ends truly not in words but in action. "About 3,000 souls were brought in that day. They devoted themselves to the instructions given by the apostles and to fellowship, breaking bread, and praying together. Awe fell on everyone."

Gift and Commission

We who are the fruit of Pentecost continued in the history of the Church are accustomed to saying that our unity is not our achievement but God's gift. Surely this is true, but just as surely it is partial truth and the more dangerous because it is incomplete. The unity of the followers of Christ is a gift, but it is a gift accompanied by a commission. Those who are able to talk with the conviction of experience of the triumphs of God are those who also declare to all men "the promise is meant for you and for your children." To claim fellowship with God is to bear the divine constraint to declare Him and His power to all mankind. No form of Christian unity is authentic which does not fill to overflowing with the vitality of the Christian witness. It is that very overflowing which is the sure sign to men that God is active and that we are bound unto His holy and imperious will.

There should be little need for warning concerning the peril of claiming divine gifts without full commitment to divine commission. Bibical thought is shot through with this terrible reminder that the true God is a jealous God. He will have no other gods before Him, not even the god we claim as surety of our faith and its unity. For if we claim Him and are not wholly claimed by His cause, we serve not Him but our claim upon Him and our satisfaction and security in it. That this peril confronts the contemporary movement toward a more visible realization of our unity no sober observer could deny. The ecumenical movement was born in the expansion of the Christian mission. It was nurtured by the faith and dedication of those who prayed with the Master that all might be one in order that the world should believe in Him and in God who sent Him. The validity of the movement rests in the extent to which the right and responsibility of Christian evangelism is established throughout the Christian community as first among the tasks of the Church.

Unity does not consist in private or corporate nurture of special tokens of divine favor. These tokens are manifold and varied, but all alike are barren when conceived as possessions to be cherished rather than powers to be conferred. Nor does unity live and grow in debate, however learned, concerning the historic or contemporary formulations of Christian doctrine. The noblest of the creeds are confessions drawn from the living commitment of men who knew themselves to be the ministers, not the masters, of the divine Grace. Who can read the writings of Athanasius or follow the career of this oft-banished bishop without realizing that the greatest of the Nicene defenders labored solely that the power of the one God and His redeeming Son might be known in its fullness to all who are yet far off? It is to declare the mystery and majesty of God's action in history that we form our testimonies, certain that they must fail to express, as they will by the divine providence, fail to limit His Freedom and our dependence.

The Ecumenical Heresy

Christian unity does not consist even in ecumencial studies. There is exhibited here the danger of a new heresy in Christianity: the ecumenical heresy. Like all heresies, this one is an exaggeration of part of the truth at the expense of the whole. It is certainly true that an understanding of the variety and validity of the forms and traditions of historic Christian churches may serve to moderate our tendency to claim divine sanction for one alone. It would surely be loss, not gain, however, if this moderation were to find expression in a suave and confident relativism by means of which we offer our better understanding of each

other as substitute for a humbling and painful awareness of a common failure to know and to do the will of God. No mighty force moves through the world solely because the churches naming Christ as God and Saviour come to know each other better. It is not even clear that the issuing of this better understanding in organic union of churches is proof that the power of the Gospel here becomes visible to men. We dare not, I think, interpret the divine gift of unity as entailing only that form of accord which results from mutual acceptance of historic orders and administrations of divided Christendom. The ecumenical heresy may well be the conviction that the reunion of the Church is the supreme good in the very moment in history when the supreme need is for its rebirth. The most tempting aspect of this heresy is the suggestion that re-union and re-birth are the same. They are not.

For the gift of unity is God's gift of Christ as Saviour of the world. As He is for all men, so all who acknowledge Him as Lord and proclaim him as Saviour are for all men: committed to all, bound in service to all. The growth of unity is not a plan nor an achievement of the churches. As He who created the Church remains through His indwelling of it the Church's only Lord, so the oneness of His people is and remains the manifestation of His Lordship. But all are one with us who are one with Him, and He is, by divine act, made one with all mankind.

The tokens of His saving work in and through the Church in our world are more than sufficient signs of our true unity. It is our peril, and that of the world's, that we seek to limit or to control this work which is the constant source and invigoration of our common life. With humility and discretion we may indeed seek to apply those tests of the Spirit which Paul derived from his oneness with the living Christ. Those who speak with tongues must prove that their speaking edifies and empowers the whole congregation of Christ. This includes theologians who expound the truths of the End as well as ecstatic groups who proclaim the beginning of a new life. Those who find in historic liturgy and classic creed the channels of God's love and grace must demonstrate that these channels are open to all men, as the gift of God is to all men. Those who cherish their liberties must yield them in allegience to Him whose authority alone establishes and maintains our freedom to be and to believe. Those who love and serve the movement for Christian unity must surrender that movement and its power and prestige to a greater Lord than is conceived by any institution in history, even the institution of the Church. Our God gave us to be one with His Son who died for us, not only that we might recognize each other as brothers, but that in union with our Master we might truly know Him who sent Christ into the world. We do not, in fact, know each other rightly unless we know that we are those for whom Christ died, dwelling among men for whom He also

died, who know Him not. The promise of our unity is not fulfilled in us but through us, in those to whom we minister in Christ's name.

The Redemption of the World

Here is the true meaning of ecumenical studies and of the Program of Advanced Religious Studies. In the world setting of the Christian community, there is the reminder that every Congregation of the people of Christ is a member of the Church Universal. There is also the temptation to assume that the realization of this membership in the one Church is the fulfillment of Christ's prayer "that all may be one." But let us never forget that every Christian congregation has a mission to that world in which it is set, as well as true participation in the whole Church of Jesus Christ. In the fulfillment of that mission, unity grows. We are one with Christ in the redemption of the world, not in the achievement of a better ordering of our own ecclesiastical affairs. Ecumenical studies relate primarily to the tasks given the whole Church by its Lord, and to evidences that He is the Lord of the Church provided by the witness of the Church to the mighty truth that He is also Lord of the world.

All who live and work in this fellowship of the Program of Advanced Religious Studies have accepted the commission to preach the Gospel to all mankind. From many traditions and out of many cultures, we are made one solely by the power of Christ which provides in each of our lives the signs by which we recognize and acknowledge in each other a single devotion to Him. To Him, not as the possession of our churches and the badge of their authenticity, but to Him as the troubler of the complacency of Christendom we owe our allegiance and our unity. If this unity be authentic, then it will grow in ways that may surprise and disturb.

For the growth of that unity which is the gift of God is always a growth in Grace. The more unity we receive, the more surely we deny our right and warrant to chart the course and to set the bounds of the Church of Christ. Through prayer and study, in mutual dependence upon and grateful fellowship with the living Christ, we undergo painful change. There is a loss of certainty, a sharp awareness of our frightening insularity, a common confession of our weakness in the world. We who have so often thrilled with pride in the existence and achievements of the Church throughout the world, discover as never before its misery, its isolation from the world, which is its real and appalling disunity, its separation from the broken body of its Lord. And with Peter's hearers on the day of Pentecost, we cry, "Brothers, what are we to do?"

The answer comes, "Repent." And is it not true that this repentance is easier for those who hear for the first time the words that follow, "Let each of you be baptized in the name of Jesus Christ for the re-

mission of your sins"? How shall we who are already baptized, whose sins have already been remitted, whose place is already found in the succession of the saints—how shall we repent?

It is the testimony of the Church ever renewed in history that this repentance is impossible save by grace. All our instincts of self-preservation as churchmen rally to prevent so shattering a confession of our sin. It is not possible for men, by the exercise of will, to admit that their very righteousness is an offense to the only Righteous One. Yet, the gift of the Holy Spirit, promised by Peter to those who heard him, on the condition of their repentance, is poured out unconditionally upon the Church, making its repentance possible. The sign of the Church's rebirth is then confession; the proof of its unity with its Lord is the admission that it too is broken and bereft of power. The wonder of Pentecost is the acceptance of Christ as Lord—first by those who already claim the sanction of His Cross for their purposes but will not live under its judgment, and then by those who can know and believe God's purpose of redemption only when they hear it proclaimed by men whom the Holy Spirit has both judged and redeemed.

It is thus in the spirit of confession and hope that we testify this day not to a new power or wisdom but to the ancient promise fulfilled in our time. In the first descent of the Holy Spirit upon the Church, "awe fell on everyone, and many wonders and signs were performed by the apostles." So it must be when the power of God breaks through into the life of man. There is awe, for this could not be expected according to all that we know or think. There are wonders and signs because this is God's work in us, and He is able to do all things abundantly, even to create and to re-create that unity which enables the Christian fellowship to be in the world as Christ also is in the world, to suffer, to serve, and to save not itself but mankind.

The Problem of Communication

Hendrik Kraemer

"Communication" is a comparatively new focus of thought and discussion. The usual meaning of the word suggests means of transport, but in recent years it has emerged as the word for the contact between men by way of language, which is of quite a different order. The well-known phrase "mass-communicaiton" has made this new significance universal. There is some irony in this fact, because the coupling of "mass" and "communication" in this new and deeper sense is very questionable.

As far as I know, it has not been theologians, who have started this new career of the concept and word "communication", although it concerns them more than any other category of men, because of the missionary nature of Christianity. It is rather the philosophers and sociologists, who have taken the lead here for obvious reasons, based on our modern situation of revolutionary transition in the field of culture and of life of society as a whole. We are living in a convulsive time, which brings the deeper-lying motives and needs of men to the surface. Among the philosophers, the existentialist variety, bidding farewell to abstract metaphysical thinking and also to the superficial kinds of positive thinking, which dominated the scene for such a long time (and still dominates it, more than we are often aware of), has put the problem of "communication" again on the list of subjects worthy of attention. And among the existentialists it is Karl Jaspers, who has made it a central philosophical topic. Of the many books he has published, there is hardly one in which he somehow does not touch upon it. To him it is necessary for a sound development of culture, a matter of life and death. In his main work *Die Philosophie,* a considerable section is exclusively devoted to "Communication" as a fundamental and indispensable part of human life.

The sociologists have been producing studies on it, of various degree and value for years. The dynamic and extremely mobile character of

modern social life forces us to study very closely such phenomenon as acculteration and social and cultural adjustment. Sociology, being the attempt to study scientifically the many kinds of relationships which make up human life everywhere, naturally meets the subject of "Communication."

The same trend is to be noted in the vague Philosophy of Language at present enjoyed. I mention only one book of great merit in this field, produced by the American philosopher W. W. Urban, entitled *Language and Reality*.

Last, but not least, the newly awaking missionary and evangelistic consciousness in many Christian churches, has waked a great discussion on "Communication" which is, particularly in continental Europe, of a passionate character. One is fully justified in saying that, by its missionary nature, Christianity has a great stake in this subject of "Communication."

The Change in Christian Thinking

A remarkable fact has to be noted. Especially in missionary circles, though also in others (such as the ecumenical world) for thirty years it was the custom to speak about "approach". Most of the books and articles have appeared under such titles as: *The Approach to Hinduism* (Islam etc.) ; *The Christian Approach to Communism* (Secular Humanism etc.) More and more, however, the word "approach" is exchanged for "communication." This is not merely a question of words. It denotes a considerable change as to ordientation. In my opinion a beneficial change, indicating that we are moving towards a deeper dimension of insight. By "approach" is meant to try to penetrate in a sympathetic way into the understanding and valuation of an alien world of culture; and spiritually generous-minded and sympathetic as it may be, it is, however, the effort of an outsider. He "approaches." The word "Communication" suggests a deeper level, which is not the endeavor of an outsider, but the meeting of different minds and worlds, which want to "communicate," to enter into the common solidarity of our humaneness.

Let us, after these inevitable introductory remarks, turn briefly to the subject as such. Roger Mehl, in his fine phenomenological study on communication (*La Rencontre de l'Autrui*, that is: *The Encounter with the Other*) says quite rightly: "*Communication est le fait humain fondamental.*" (Communication is the fundamental human fact). I propose, for the sake of clarity and right distinction, to distinguish between two kinds or aspects of "Communication." I call them *Communication-between and Communication-of*. The first expresses the wide realm of all possible manifestations of human intersubjectivity. The second expresses the various forms and subject-matters of Communication, that is to say,

information, teaching, discourse, discussion, debate, friendship, love, etc. Our peculiar concern is, of course, the Communication of the Christian Message. Both Communication-between and Communication-of (in the sense of communication of the Christian message) are, in the biblical view of man, his nature and destiny, organically related; for the Christian message, as contained in the Biblical Revelation, presupposes the most emphatic recognition of Communication-between as *the* fundamental human fact. Theology, which tries to be a somewhat adequate expression of the Biblical Revelation (and that is the main task of *true Theology*) is necessarily relational theology. For the primary, all-decisive fact and starting-point of all theological thinking is that God created man as a being, destined for Communication with Him, and with one another (Gen. 1). This fundamental relation between God and man, which is the essence of the particularity of man, has, according to the biblical view, been broken, and as a logical and factual result, the communication of men between one another has been vitiated. We call this in theological language, The Fall. Therefore, after the Fall, the whole Bible becomes the grandiose story of *God's* initiative to restore this primeval relation and Christ is the central and basic reality in this whole divine attempt. Therefore the great words of the Christian Faith are Reconcilation, Recapitulation of all things in Christ, Restoration of the full Communicatoin between God and man, and of men between one another. This is, in short, the meaning of the "*Heilsgeschichte*." The Church is the provisional embodiment of this Restoration in Christ, and should, therefore, be the body which has to say the essential things on Communication, and is meant to be the body where the reality of Communication is restored.

The Breakdown of Communication

The great cause of the present ensuing discussion on "Communication" is what is called in Europe "the breakdown of Communication," that is to say: the breakdown of the Communication of the Christian Message to that mysterious, elusive being called modern man. I stress that in Europe we speak in these terms, and in many quarters with great passion. The problem has to be put in different terms, but I am convinced that, in spite of the religious *hausse* America is going through, the problem of breakdown of "Communication" is a real problem here of the greatest actuality.

It is helpful, it seems to me, to distinguish between two breakdowns. The first I propose to call the fact of the universal breakdown of Communication. This universal breakdown has existed since what we theologically call (as I said already before) the Fall. It marks and clogs the whole history of man, his present, and will mark and clog all future

periods of history. It is, in the real sense of the word, a matter of fact, observable to everybody and experienced by all human beings in all periods of history, that the world is more a scene of frustrated failing than of successful Communication. The Bible knew this always. The present science of Phenomenology of Communication has found it out as the ambiguous fact in human life. The Ecumenical Movement is nowadays the place where the Churches show the manifestation of the frustrating, failing and partly succeeding character of Communication.

The second form of the breakdown of Communication is the specific example of the breakdown of the Communication of the Christian Message, which we confront in so many parts of the world. It is one of the crucial problems of the churches everywhere in the West and East. The two reasons, which can be only mentioned here and not elaborated, are the secularization of the world, and the far more dangerous secularization of the Church. Far more dangerous, because it is wrapped up in a cloak of "holy" words and gestures, and often justified and rationalized by theological reasoning. There is a strong tendency to regard the overcoming of this specific breakdown as mainly a matter of language. To be sure, the problem of language is exceedingly important. We need badly a good philosophy of language. It must be conceded that many philosophers are active in this field, and a look at the history of Philosophy can inform us that the great philosophers have always had a keen sense of its importance. We need still more a theology of language, but the theologians, generally speaking, have been rather defective, although they especially should be aware of the importance and the limits of language for expressing the problems of truth. If there were developed a theology of language, in my opinion three biblical starting points would be pivotal: 1. Adam giving names to every creature (Gen. 2); 2. The story of the Tower of Babel (Gen. 11); and 3. Pentecost (Acts 2).

Yet, in my opinion, language is not *the* main issue in regard to the breakdown of Communicatoin of the Christian Message. Nor is the main issue: evangelistic plans and campaigns, necessary and indispensable as they may be: *The* main issue, the royal road in an overcoming of the breakdown of the Communication of the Christian Message is *the radical revival of the Church,* which by definition includes Evangelism and Apostolate.

I close by drawing attention to the fact that the two fundamental forms of Communication (i.e., Communication-between and Communication-of) show their intrinsic unity in the famous motto of the Ecumenical Movement, in the words of John 17:21: "That they may all be one, even as thou, Father art in me, and I in thee, that they may also be in us (Communication-between), that the world may believe that thou has sent me." (Communication-of).

Evangelism in Town and Gown

Charles E. Mathews

The French cleric, Georges Bernanos, in his *The Diary of a Country Priest* sets the sail of his practical theology in these words:

> Just three months today since my appointment to this parish of Ambricourt. Already three months . . . this morning I prayed hard for my parish, my poor parish, my first and perhaps my last, since I ask no better than to die here. My parish! The words can't even be spoken without a kind of soaring love . . . But as yet the idea behind them is so confused. I know that my parish is a reality, that we belong to each other for all eternity; it is not a mere administrative fiction, but a living cell of the everlasting Church. But if only the good God would open my eyes and unseal my ears, so that I might behold the face of my parish and hear its voice. Probably that is asking too much. The face of my parish! (pp. 28-29)

To know one's parish as "a living cell of the everlasting Church" is undoubtedly the hope of nearly every seminary graduate who has chosen to serve the cause of Christ within the bounds of an unconventional or conventional parish. His answer-ability to God in his commitment to Christ, his scholarly pursuits in Biblical religion, his mastering of the Bible itself, his appreciation of the gigantic sweep of Church History with its withdrawals and returns, the formation of a relevant theology that matches the glory and the tragedy of contemporary life, the sensitizing of his conscience to the personal and social implications of Christian ethics, his devotion to the simplicity and sacramental beauty of sincere personal and corporate worship, his enthrallment by the majesty of sacred music, his urgency to share the careful study and the social context of his preaching as he eloquently divides the Word of

Truth, his shepherd's passion that knows no bounds or peace while human hearts are broken or human spirits are fragmented, the thrust of practical theology that makes its demands known in the worldwide mission of the church, as well as its community outreach in city slum and Park Avenue, every suburban doll house, in county seat and hamlet, his dedication to total Christian Education as it seeks to manifest among his people "the mind of Christ", the intriguing reality of his solo flights during his field work weekends with the burning scratches on his soul that drew blood for the first time when he made mistakes . . . all these fuse into a focal poignancy at the laying on of the hands of Ordination. The Word of God calls him to spend the riches of his mind, heart, soul and body to be used of God that his parish may not be a mere ficition, but "a living cell of the everlasting Church."

His training is well-stocked, yet his offerings in the first weeks and months of his pastorate seem so barren. The needs of his people are deep, but his contributions are shallow. He discovers that the national culture has set many of the habits of his people, both in the common life and within the life of the church. Somehow the Gospel has been set aside as irrelevant, or the prevailing philosophy of religion is what man has to say to the Gospel rather than what the Gospel has to say to man. The church to many of his parishioners is not the Body of Christ, but an institution in the community for the self-gratification of the self-elect. "I can still remember with great vividness the terror which took hold of me the first time I walked around my parish," writes Tom Allan, a former minister of the Parish of North Kelvinside in Glasgow, whose little book *The Face of My Parish* is an exciting account of his following the beckoning of the Spirit in his parish routines. "It seems," he continues,

> as if there were not love, but hostility between us. I felt that all the windows were eyes looking into my soul and seeing the emptiness there. Where did one begin in such a situation? It was not long before the problems became articulate and well defined—and completely overwhelming. (p. 10)

It is at precisely this point that a pastor realizes that the members of the congregation compose the community of believers, such as they are, with whom God has joined him, and through whom God will work to create "a living cell of the everlasting Church." The pastor stands for a moment at a clover-leaf confluence of "the Words of the Bible", "the Word of God", "the Word of the World", "the Word and the Words of the Preacher", and "the Word in the Believer", to borrow Dr. Cleland's recent analysis.

Where does the pastor begin in such a situation? The sociological

milieu of his ministry, whether it be the city, the open country, or the urban fringe, plays an important role, but it does not alter the answer to the basic question of establishing a beachhead. Worship and preaching have an immediate priority. Pastoral opportunities are presented by the vicissitudes and exigencies of daily life. Christian Education is essential, and the new pastor remembers reading somewhere that "the Church must teach or die." The ongoing tide of weekly events of church and community life will keep the new minister activistic, but in the quiet of his study as he watches life pass by the church, he searches his soul for some kind of organizing principle that will be inclusive enough to relate in some way the November bazaar, the White Gift service at Christmas, the Communion on Maundy Thursday, and the teenage lad of his congregation who has just been put on probation by the juvenile court.

Reasons for Reluctance

There are many possible roads to take through the wilderness. One of them is some phase of parish evangelism. He feels drawn to this in a mysterious way, but he can think of at least five sane reasons for reluctance.

(1) His first objection is that he does not have what it takes. He lacks the pulpit power of Jonathan Edwards, and he doesn't have the intellectual crowd for whom Timothy Dwight had concern. His parish has something of the frontier in it, but the sophistication of some of his church officers would hardly permit him to play the role of James McGready at Cane Ridge. Charles Finney's fire that burned over the whole of New York State always left him spellbound, but he doesn't have the piercing eyes that helped Finney bring sinners to the Anxious Bench. He would be glad to send his son to Mount Hermon School, but he wishes Dwight L. Moody had been better grounded theologically. He can't sing like Homer Rodeheaver, and he is sure that many of the conversions Billy Sunday made while thumping and climbing upon the pulpit did not stick. He has heard Billy Graham's *Hour of Decision*, and he even sat in the fourth row in James Chapel when Billy spoke on a Wednesday afternoon in December, but he knows that Dr. Billy's methods are not for him. After all, he cannot appear in his pulpit following several months of intensive preparation by others, and then make a dramatic entrance at the psychological moment. In his own parish he is both the promoter and preacher who has to work with the same sinners seven days a week. Therefore, he just doesn't have what it takes.

(2) A second reluctance haunts him because he wants to be sure that evangelism has secure Biblical bases. He secretly disapproves of using the proof text method to ferret out evangelistic marching orders. Surely, he muses, St. Paul is in favor of evangelism, for he made many missionary journeys, and preached the gospel to the unregenerate, to paraphrase a definition of evangelism given by Charles C. Cole Jr. (*The Social Ideas of the Northern Evangelists*, pp. 4-5). The New Testament gives high place to the office of the evangelist, but our pastor soberly remembers that evangelists were inferior to apostles and prophets, ranking third in the hierarchy. Our pastor notes that these evangelists were itinerant, serving the whole Christian community, and yet their function could be local and circumscribed as well. He remembers that these early churchmen were charismatically endowed, and that they have been referred to (in comparison with the apostles and prophets)

> as more matter-of-fact men, preaching the Word, communicating the facts of the Gospel, paving the way for the more systematic work of the pastors and teachers who watched over and trained the churches when founded.

(3) A third suspicion on the part of our pastor is that evangelism lacks a respectable theology. He reads the literature from his denominational board. The activism shines out clearly, but the real theological rootage seems to be absent. Looking elsewhere, he finds a little help from Charles Cole's observation that the term evangelism is

> generally applied to those beliefs held by orthodox Christians which stress the sinfulness of man's nature, the personal relationship of man with his God, his divine salvation through faith, and the need for conversion through preaching and other means. (ibid., p. 5)

At least here is a modicum of theology. Our minister is certain that he may not agree with everything that Walter Barlow writes, but there is a flash of help when Dr. Barlow says in *God So Loved*:

> The Incarnation precipitates the Evangel. The Incarnation was not the unveiling of the Glory of the Eternal; the Incarnation was the confronting of a sinful and lost humanity with a redeeming love to save it from its sinfulness—to reconcile it to God, and to give it new life in Him.

Could it be that one could base some of its interest in evangelism upon such a passage as this from Emil Brunner?:

> God's love is revealed in Jesus Christ the Crucified. This love does not seek value, it creates value . . . it does not desire to get but to give . . . it is poured out on those who are worthless and degraded . . . it is the loving fidelity to the unfaithful, the love of the Holy God for those who desecrate His Sanctuary . . . the love of the Holy God for one who is rebellious and disobedient . . . that is . . . a sinner.

If God loves our pastor that much, and accepts him as he is, can he do less for his parish? Still and all, he looks with expectancy to every *new* book on the theology of evangelism.

The Stigma of Revivalism

(4) Another reason for reluctance is that our pastor wants nothing to do with the emotional excesses of revivalism, and yet all the indications point to the fact that the parish needs to be revived. He admits that revivalism became in the American past "the recognized method of 'winning souls' and building up the churches." He knows that revivalism has worked out "its own technique of conviction, repentance and conversion", but it is this *technique* that he resents. He reviews what Gaius Glenn Atkins calls revivalism's "doctrinal supports":

> "(1) an infallible Bible, (2) a lost humanity, (3) the saving power of the Cross, and (4) the mystical reception and sharing of Christ's life."

Part of that statement applies, but if revivalism and evangelism are synonymous, he must reject them both. But are they identical terms? William Warren Sweet suggests that revivalism and evangelism

> are frequently used as identical terms, but evangelism stands for a certain interpretation of Christianity, emphasizing the objective atonement of Christ, the necessity of a new birth or conversion, and salvation through faith. Revivalism is certain *methods* of presenting evangelical doctrine, and the religious awakening resulting therefrom.
>
> ("Revival, Religious", W. W. Sweet, Encyclopedia Brittanica. Vol. 19 (1911 ed.) p. 240-241)

If Sweet is right, and revivalism is a *method* of evangelism, and not total evangelism, then our minister can reject this method, and turn his attention to the fact that his parish needs to be revived.

A revival defined in such terms reflects to our pastor the catechetical practices of the Mercersburg School, and introduces an element of Christian education resembling Horace Bushnell's *Christian Nurture.* Our pastor would debate the issue with Bushnell only because Bushnell did not go quite far enough. Bushnell's insistence that children should not be badgered into the Kingdom by revivalistic methods is positive, but Bushnell did not break completely with revivalism as a way to deal with adults. However, as long as a revival admits the need and opens the way for effective Christian education, our pastor will concur that his parish needs a revival—but not revivalism.

(5) Our pastor's fifth objection is that he rejects an evangelism that stresses only an individualistic conception of the gospel. He wants to be certain that the Church is concerned with the whole life of man, and that it has a broad mission at home and among the peoples of the world. For him, the gospel must have a definite relation to community, and to his congregation, as George F. MacLeod reiterates in *We Shall Rebuild*. He insists that there be a social expression to his faith in Christ, and its outreach in the world. He is re-assured somewhat to read what Charles C. Cole, Jr., writing of pre-Civil War days says, ". . . what made evangelism a powerful force in the ante-bellum era was not only its expansion but also its connection with the many efforts to improve society which were then prevalent."

Thus, when in the nineteenth century, intemperance, slavery, sub-human prison and working conditions were made the "symbol of the sinner's descent into hell", salvation was forthcoming. Such evangelistic zeal was often one of the factors in the formation of societies or social action groups through the balance of the nineteenth century. Some of the emotional power of evangelism was channelled to weld the structure of the saving community into a single unit of purpose. It was a real factor in the formation of mission boards and agencies whose charters list as among their main objectives "the evangelization of the world." If evangelism's meaning is to involve the whole congregation to serve the needs of humanity at home and abroad in the name of Christ, this barrier is reduced.

True Evangelism

These five reasons for reluctance may vary in intensity from simple inertia to serious objection. They are symbolic of much resistance to evangelism in our day. Summarily considered, our pastor is saying that he rejects the stereotypes of evangelism in whatever century they have become rigid. He is indicating that if evangelism is to be relevant in town and gown for him, it must be a total expression of his deep Christian faith and a mandate of the Gospel to his ministry, and not a method of imposing a personal or corporate will of a few upon others in the name of Christ. Evangelism is a response to share the Gospel with others in frankness and love, and to let the Gospel lay its own demands upon those who are confronted. When evangelism is defined too narrowly, i.e. in the terms of some sects that press for the conversion of people to one particular doctrine or idea of the church, or to one lone Puritan ethic, evangelism misses the mark. When it is defined so broadly that it includes mystically everything that a minister or a church does, such as one minister claiming to be evangelistic because his young adults painted the miniature chairs in the nursery a bright red to attract little ones to Christ, there is no personal or social confrontation here. This is

not to say that the church school equipment should not be attractive, nor that the young adults' project was not worthwhile as group dynamics, but to reason that little tots will be drawn to Christ through the renovation of church furniture may be somewhat of a key to the fact that our Christian faith makes so little impact upon the world in spite of all the lovely church buildings and equipment we have.

Hence evangelism is God-empowered, Christ-centered, totally-redemptive, church-channelled and socially lived. It is interesting to note that no mention is made of method. To some this is a weakness. To the majority, it keeps the vision of evangelism free from stereotype, enabling it to be an adventure of faith, personal enough to expect an encounter with Christ, sufficiently broad to have a deep social concern, a missionary zeal, and an urgency in every relationship of human existence. Our pastor agrees with John C. Bennett who, upon his return from Asia five years ago, wrote in *Advance*: "When I speak of evangelism . . . I have in mind every effort to bring the Christian Gospel to the people who have not known it or who have not taken it seriously." (*Advance*, April 2, 1951)

Areas of Concern

What are some of the areas of parish evangelism catching up both ministers and laymen in the current American scene? We shall list only a few, summarizing them all too briefly.

(1) Visiting for Commitment. This method involves both minister and laity immediately. It is as Biblically based and theologically sound as pastor and people make it. It may well serve as the beachhead of evangelism, because it has a way of breaking old patterns and forcing all participants to a deeper understanding of the Christian faith whose witnesses they are. The first level is to know where the people are upon whom the calls will be made. The second step is the sincere devotional preparation and training of all who make calls in the name of Christ. Such visiting often serves to awaken in the callers' minds the realization that one reason their witness is weak is the fact that their knowledge of the Christian faith is so limited. The burden of such calls is not "Join the church and be as good as I am." It is rather "Come with us where Christ is, that together we may deepen our understanding of the faith within the fellowship of the Christian church."

(2) A second area of concern for evangelism is the careful training, reception and orientation of the people who respond to the invitational calls. The minister follows up with a visit in which he has the opportunity to face quite frankly with the prospective parishioners any questions about the Christian faith or the church. Classes for adults to study the implications of the faith and the import of their decision have become the rule rather than the exception. The reception of people into the church's

fellowship needs to be carefully planned, that the total experience may be one of Christian involvement. This need applies to the established members of the church as well as to the newcomers.

(3) The third area is the concern for building people into the life of the church so that they themselves become sensitive to the Gospel and its relevance to the community. A surface phase means introducing people into the organizational life of the church. A deeper level includes communicating to them the meaning of worship, the preached Word, and the impact of Christian education. Christian education and evangelism "go together", Lewis J. Sherrill reminds us, "as brain and heart." Every aspect of the church's life becomes an adventure in experiment, research, and learning—to discover the relevance of the Gospel to all areas of human life.

(4) Another area of parish concern is social action. An American pattern of evangelism is the inter-relationship of the thrust of the Gospel and the meeting of social needs. Lay visitation often opens up to callers in a new real way the community in which their church now lives. The implications of such evangelism can be far-reaching.

(5) Parish evangelism today is also concerned with the non-resident member. Since current migration in our nation demands that the church "minister to a procession", the non-resident member may easily be lost between two communities. Denominations have pooled their efforts to follow the non-resident member, making every effort to be sure that he makes a vital contact with a church of his choice in his new community.

(6) Almost every church has its group of inactive members. These people are also a concern of a responsible evangelism. The names of these members have often been erased from church rolls. They are not easy to reach. Church-centered activism, such as personal calling or direct mail, may readily fail here. These people have been to church, and they choose to stay away. Many churches have found in their membership patient, understanding men and women who can reach out in personal contact to reclaim these inactives. Experience teaches that these calls must be based upon the inactives' relationship to Christ, and thus to the Gospel itself. This is not a simple door-bell-pushing project. This is the under-shepherd's seeking the strayed, reassuring the latter of the love of the Great Shepherd.

There are many other ways to reach both outside and within the church in order that the Christian faith may confront people. There has been no mention of "Evangelism Through Friendship," "The National Christian Teaching Mission," and others. These are most valid too.

Evangelism in town and gown is no panacea, but it sets a direction. Wrought in earnest prayer and study, with a shepherd's heart, and under God, it sends our pastor and his people "on the way" toward being "a living cell of the everlasting Church."

The Fisherman

Jan Vanderburgh

"Gentle, Jesus, meek and mild . . . "
Ask Peter!
He'd stand there with a great howl of laughter
Boiling up within him, shaking the huge frame—
"Look", he'd say, barely able to speak at first for the laughter,
"Look—I was a fisherman, a good one,
And weaklings don't get anywhere in fishing
—If you don't believe I'm strong,
Just step outside with me a minute . . .
D'you think I'd leave the work I knew
And my first boat that was all my own,
My nets that my sisters and I made so carefully
All winter long,
To follow a weakling?
I followed him around for three years—
And sometimes I was stupid,
Because I knew fish a lot better than I knew people—
But even *I* never doubted his strength!"
Then, quietly,
"From the first day I saw him,
When I couldn't do anything *but* follow him,
Until the day he died—no,
Until the day *I* died in Rome
Because I'd tried to follow him all the way,
It was his *strength* that drew me.
—I couldn't understand it—
Look at me. See how big I am? I could have picked him up
Like a small net not even half filled with fish—
But he was stronger. And what I call strength in him
He taught me to call love."

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Integration and the South

The South As a Cultural Unit

Robert A. Spivey

I do not pretend to speak *for* the whole or a part of the South. In a sense I am no longer a Southerner because my thoughts, feelings, and, yes, even my prejudices have been changed somewhat by four years of cosmopolitan college life and three years of study in the North here at Union. In spite of this fact, however, I do believe that I can speak *about* the South and the problem of racial integration. Frankly, I do not have the answers; but what I say may indicate further areas of inquiry where answers may be found.

The South, as no other part of the United States, is a cultural unit. There is no denying that this unity is being broken down by a shrinking world but it has not yet been broken down. The issue of racial integration, moreover, has been a force in the rebuilding of this unity. It is a matter of debate whether or not this cultural unity includes the Negro race, but I would suggest that even the Negro is a part of this unity. The difference between the two races is on the whole not one of different cultures, rather it is a difference within the culture. In the estimate of this culture the Negro is at the bottom of the cultural ladder while the white man is at the top. Contrary to some opinion, there are only a few "middle class" Negroes in the South and they are the exception to this cultural unit. Having climbed too high to be at the bottom, and yet, finding no room at the middle or top of the ladder because of this cultural unity, the middle class Negro finds himself suspended in space. Either he may go to the North where he may find a small niche higher on the

ladder or he may remain in the South hanging in mid-air. But he cannot hang forever. The Supreme Court decision against segregation in education was a realization of this larger cultural fact—he would fall sooner or later or he would be caught up by some force which in promising deliverance might bring destruction not only upon himself and those about him in the South, but also upon the whole nation. Such a force might be communism. Obviously the Christian and the Christian Church must speak to this situation; somehow the Christian faith must be that which grasps the Negro and makes for him his place in the South.

Before going on to suggestions for Christian witness in this situation, I would like to point out three difficulties which are set in the path of Christian witness. The first of these difficulties is that the South is a cultural unit, not only as generally seen in its political unity, but also in its attitude to those who are on the lower end of its cultural ladder. Naturally, this includes the Negro. This attitude is one of charity. Contrary to many who discuss the problem of integration in the obviously atypical categories of Emmett Till, lynchings and riots, the white Southerner who determines the culture is a far cry from his caricature as a "hater of all Negroes". Rather he is charitable toward the Negro, especially as long as the Negro does not attempt to leave his place in the cultural unity—the bottom. Such an attitude may be more dangerous than outright opposition or no relation at all (as is sometimes the case in the North) because charity is considered by many to be a virtue, even a Christian virtue. Actually in this form it is a subtle way of reinforcing the status quo and of elevating the charity-giver in his own estimate. Even "Southern hospitality", for which the South is justly known, too often partakes of this basic sin of pride. This attitude of charity is one of the reasons why some Southerners believe they can justify segregation on Christian grounds, since they refuse to recognize their own guilt by hiding behind a mask of charity.

The second difficulty which faces Christian witness in the South is that no other area of the United States is more "religious" than the South. It is the accepted and normal practice of Southerners in general, save perhaps in some of the larger cities, to be church members. Religion becomes identical with the culture in such a situation and Christian faith becomes silent. Thus it is not difficult to see that the popularity of religion instead of being the redeemer for the culture of the South has become its sanctifier.

The third obstacle to Christian faith in the issue of integration is that the Southerner now and then knows what he actually is. Then it is that he catches a glimpse of the awful guilt that is his and his prejudice which comes as a result of pride has added to it the terror of guilt. Not only

the white Southerner but also the Negro of the South, who combine in rejecting the middle class Negro because of this cultural unity, are found by this guilt. Another aspect of this guilt is the economic exploitation of the Negro by the South, which has been endurable only because the Negro was seen not as a person but rather as something to be used. And it is small wonder that the one who is guilty should seek to justify himself by his works of charity, his identification of Christianity with the culture, and his hiding of his guilt by the claim that he has done no wrong.

Cultural Unity of the South

Thus these three obstacles among others stand in the way of a Christian witness to the issue of integration in the South. The cultural unity of the South stands at the center of the issue. The Southerner at one time stood between the horns of a dilemma. In the first place he might have solved the dilemma by allowing the Negro to form a separate but equal culture. Yet this establishment of two cultures would have yanked the bottom from his own culture, and this the white Southerner could not do. In the second place, and this alternative is his only one other than open defiance since the Supreme Court decision, he may allow the Negro to find his place within the unity of the present culture at whatever level the Negro as a member of the culture commands. This alternative is not one of equality for all; it is equality only in the sense that each individual may as a member of the culture, regardless of race or color, take his proper place. The problem of integration for the present moment then is largely the problem of integration of the few "middle class" Negroes rather than of the entire Negro race. This temporary fact, however, does not in any way excuse the South from its more basic task of the integration of all people as persons and not as things.

This analysis is hardly optimistic and yet it does make the situation a little clearer to the Christian faith. On the more positive side it must be seen that the world is shrinking each day and this fact, which was to some degree responsible for the Supreme Court decision, makes inevitable the break down of the cultural unity of the South and its provincialism. The inexorable march of time, however, is not enough to guarantee that the South will integrate; nor is it enough for the Christian to maintain that his responsibility will be assumed at some time in the future. The time is now. Something or someone must lead the South into integration. The North has assumed that it could furnish the force to push the South; however, the history of the Civil War would seem to indicate otherwise. In fact the North might well look to its own

forms of segregation so that the South might not be able to continue pointing its finger at the sin of its self-righteous neighbor. That someone or something which leads the integration of the South should and can be the Christian and the Christian faith of the South. Communication must be maintained in order for the South to be led, and this communication is probable only if leadership is from the South.

Yet communication for the Christian has always a Godward reference, and it is God who must speak to the situation of the South. It is He who forgives the guilt that the Christian feels for his involvement in the sin of race segregation. It is He who grasps the Christian and raises him above his culture that it may be judged and found wanting. It is also He who has loved man and thus enables man to love man. Through Him the Negro is seen as a person, as a person who is to be loved, and not as a Negro. Thus though leadership will come from the South, ultimately it will come from outside the South, that is from the God who is revealed through Jesus Christ. Also God has always spoken through man and through His Church. Therefore it is imperative for the Christians of the South to relate themselves to the criticism of secular society through its laws and more basically to the larger Church whereby this cultural unity may be transcended. The Church of the South, if it is to speak out, must transcend the culture, and only by keeping open its communication with God and with man through the wider Church will it be sufficient for this task. The failure of the leading denomination of the South, the Southern Baptist, to be more vocal in the issue of integration has been due partially to its lack of communication with the wider fellowship of the Church. Yet already the churches of the South as a group have accepted the decision of the Supreme Court; much of the liberal criticism of segregation has come from the leaders of these churches, but locally their position is not quite so clear. The failure of some of the local work has been due to concentration on feelings and emotions rather than conditions. The time is not ripe for general policies, rather it is for specific action where the Christian cannot escape the implications of his faith. Prejudice is not a simple matter and integration, as many realities of the North testfy, will not end prejudice. It is a concomitant of the culture and only as the culture changes will prejudice be rid of to some extent. The Christian faith, moreover, will never be a vital force for integration until the love of God becomes a reality for Negro and white alike. This love is not charity which seeks its own gain; nor it is simply an individualistic ethic, for it sees the need for transforming not only individual man but also the culture in which man is. With this love, there is the hope of seeing the Southerner grow until white and Negro alike see each other as persons who are loved by God. Such a step will be only the beginning, but at

least it is a beginning toward Christian love and not toward the present strife and hate. Finally no one is free from the guilt of the present situation, least of all those of us who try to give answers to the problem of integration.

Desegregation and the Church

Thomas P. Fraser

There are three main issues involved in the present process of desegregation in the South: compliance, delay, and racism. Arizona, New Mexico, Kansas, Missouri, West Virginia, Delaware, Texas, Arkansas, Maryland, Tennessee, and Kentucky are favorably complying with the Supreme Court's mandate to end segregation in public schools. The first six states integrated their schools in September of 1954, only a few months after the Court's epic decision of May 17, 1954. Delay can be seen in interposition or the doctrine of states' rights. The premise here as far as integration is concerned is that the Supreme Court infringed upon the rights of the states when it declared the "separate but equal" clause in state constitutions, whereby separate but allegedly equal schools are maintained for Negroes and whites, unconstitutional. The governors of Virginia, Mississippi, Georgia, and South Carolina adopted interposition as their strategy against integration at a meeting in Richmond in January. The program of delay is clearly in opposition to last spring's decision of our highest court. In this decision, which implemented the basic one of 1954, the Supreme Court recognized that desegregation would have to proceed slowly in some communities in order to be effective, but the Court stated that integration should be accomplished in "good faith" or in sincerity. The spirit of this decision then is clearly in opposition to delay and filibuster tactics.

The third issue underlying the situation in the south is racism. Racism is based upon white supremacy and the stereotype that the

Negro is lazy, dirty, and dishonest. The watchword of the racist group is that the races must be kept apart and not allowed to mix. Strijdom and Malan of the Union of South Africa call this *apartheid*. This philosophy is the basis of the citizens' councils which are being formed throughout the South to stop integration. These councils refuse to accept the inevitability of desegregation; whereas, interposition accepts inevitability, but seeks to delay it. Soon after the spring of 1954, racism's prophet arose, Bryant Bowles of the National Association for the Advancement of White People. It was largely due to his influence that Negroes, after they had been admitted to Milford High School, were forced to withdraw and attend Jason High School in Georgetown, Delaware. Roy Bryant and J. W. Milam, the murderers of Emmett Till, belong to this category, as do those who engineered the demonstrations against Autherine Lucy, the first Negro to be admitted to the University of Alabama.

Negroes throughout the United States are keenly aware of what is happening in the South, and the majority of us favor integration. There are some who would maintain the status quo because of intimidation and pressure by some whites. But the courage of Negroes in a city like Montgomery, Alabama, whose transit system is being boycotted by Negroes, is a witness against the Negroes who do not have the courage to fight for justice. The Bandung Conference is symbolic for the majority of Negroes. There is a "new Negro" emerging, who is keenly sensitive about the abuse of his civil liberties, bold and militant in demanding all the protection and priveleges guaranteed to others by the constitution, and proud of the fact of being a Negro and of our history. We look toward a state of affairs wherein we will be able to advance in proportion to our skill and reason and not be kept down. We want equality and not miscegenation, as some southerners contend. The Negro wants to be taken as a man first, and then as a Negro. And he wants to be regarded as an American, and secondarily as a Negro. To bring about such a society, the Negro looks to the N.A.A.C.P. and the Urban League, and not to the Church. This is a pungent criticism against the Church for it means that the clergy have forsaken one of the essential messages of the Gospel, the equality of peoples.

The Church's Position

The Church can stand at a strategic point in this "fight" for integration, because if the clergy proclaim the unadulterated Gospel, men will come to see that segregation has no part in the Kingdom of God. The Church Universal must face up to the equalitarian demands of the

Christian ethic, or else once again go down in history as schizophrenic—witness the Church and the slavery controversy. No church in any community can afford to be *laissez-faire*, else the Church be accused of rationalization. And let us not be guilty of the hypocrisy of silence. In Christ there is neither Jew nor Greek, slave nor free, male nor female (Gal. 3:28), which is to say God's love transcends racial, national, and social lines. While the present relationship between the Negro and the white man is not the same as the relation between Paul and Onesimus, there is the fundamental analogy of the free man and the slave. Second class citizenship is slavery; and the Gospel demands that Onesimus be embraced as an equal, "as a beloved brother" (Phil. 28). This of course does not imply tolerance, condescension, or paternalism, but the essential recognition of the equality of all men before God—all distinctions of race, national origin, and class disappear before our Lord. This carries with it the corrolary that we must treat others as equal.

Many ministers are intensely aware of the equalitarian demands of the Gospel and are quick to speak out against segregation. A large number of ministers, acting individually and in groups, fought against the Virginia referendum, which was submitted to the Virginia electorate on January 9 to decide whether a constitutional convention should be called to amend the state constitution, so that public funds could be used to pay for the tuition of children who attended private schools, because their parents refuse to let them go to integrated schools. Unfortunately the referendum was adopted. In December of 1955 the General Board of the National Council of Churches took action toward "instituting and financing a program of relief for ministers and their people, white or Negro, who are victims of persecution as a result of efforts on behalf of justice" (*Presbyterian Life*, January 7, 1956, p. 24.). This points to the sensitivity that characterizes the Church, for it shows the flexibility of the Body of Christ, ready to adapt itself to new problems and to find new solutions to old problems. It has become trite to say that the most segregated hour in the United States is at eleven on Sunday morning—this is true, and the Church realizes it, and to that extent it is seeking to wipe out this stigma. But it is not enough that we work for integration in the Church. God's will demands nothing less than the complete abolition of segregation in all areas of life. This means that the Church has to devote its whole heart and body to the task of fighting the "enemy" of segregation. Resolutions against the evil of segregation are anachronistic. This present period demands front-line witnessing against inequality and discrimination. It is the obligation of every minister to examine his gospel by the rule of the Gospel of our Lord, and on this basis to go out and fight in the name of Christ.

A Southerner Speaks to the North

John M. Stapleton

Quite obviously we have a battle on our hands in the South, namely, to abolish segregation between the Negro and the white man. We want to desegregate the schools and all other public facilities, and, at the same time, to engender an acceptance through Christian love of one man's race by another. The necessity of battle arises from this fact: the majority of Southerners, including those in control of political, economic, and ecclesiastical affairs do not want the process of desegregation to take place and are opposing—often with violence—the small minority of us who believe that desegregation is right in the Christian sense and expedient politically as the United States confronts other nations whose populaces are composed mainly of another race.

The waging of a battle means that the opposing sides must study the philosophy (I use the term loosely!), strategy, ideas, and presuppositions of the other. And it seems to me that the hard-thinking Christian north of the Mason-Dixon line simply fails to view the race problem in the South aright, because he lacks an appreciation and understanding of the southern mentality. This lack, of course, is not blameworthy, for obvious reasons. However, I welcome the chance to write this article in the *Review* because, as a Southerner, I might be able to enlighten interested Christians in other sections of the country concerning the general ideological foundations of my own region. These foundations are so clear to the average man from the South that, even as a seminary student at Union, he assumes others will recognize and understand them with equal clarity. As already stated, I have found such an assumption to be false.

One should begin by saying that the idea behind all those who support segregation is capable of simple statement, but with deep and far-flung implications. The southern segregationist believes that the Negro is *born inferior* to the white. The Negro is not capable of achieving the dignity of the white man. His mental capacity is decidedly lower

than the white. Because of his God-given inferiority the Negro cannot achieve the intellectual sophistication of his white counterpart, does not know how to use the luxuries of good housing with decent streets and nice landscapes, and cannot live within the framework of a socially-accepted standard of behavior, particularly in matters of sex.

The Gap Between the Races

Now what we must face, like it or not, is the fact that most of these characteristics are true. The gap between the sophistication of the average Negro adult and the average white, even in the underdeveloped areas of the latter, is wide. I have seen small housing projects set up in Negro districts of South Carolina and have seen them abused. The moral standards of the average southern Negro are far from adequate. A former laundress of ours was an exception to the case. She was, indeed, an admirable friend. Nevertheless, her generosity compelled her to care for six grandchildren conceived and born out of wedlock. All of these criticisms could be applied to southern white groups, but the issue is still clear in connection with segregation. The Southerner fails to see the vicious cycle: The Negro, denied adequate social and educational training, nourishes the basic presupposition which we have defined and the presupposition nourishes the unfair treatment of his Negro brother, and so it goes around the circle again.

The presupposition leads to anxiety among the more enlightened whites. I wrote a sharply worded letter to the *South Carolina Methodist Advocate* criticizing the action of my bishop in removing one of its ministers from his church because a local Citizens Council demanded it. An unsigned letter was sent to me, and I quote from it briefly: ". . . one question. You claim this is from the standpoint of a Christian, but have you given serious thought to what you are doing to the white people, especially the children?" This remark was typical, but the concern it expresses cannot be dismissed lightly. Many fathers of white girls in the South are simply terrified at the thought of their daughters using the same classroom and playgrounds with Negro boys. They assume that a "metaphysically" grounded impulse seminally transmitted to Negro children will drive them to abuse the more morally pure whites. The ultimate anxiety in this matter is miscegenation. The southerner of white origin is amazingly confident that desegregation of his public facilities will lead to racial intermarriage. The fact that the practice of desegregation in the North has not lead to a general pattern of racial intermarriage is, I have found from personal experience, of no effectiveness.

So far we have dealt with the darker side of the picture. There is a brighter side. The Southerner cherishes an affection for his Negro brother which no person from another section of the country can equal, and which the Christian must exploit in his desegregation strategy. In the same letter quoted above were these words: "I have lived among Negroes all my life, have no ill feeling at all toward the Negro and some good friends among them." That statement is again a typical one. My grandfather, a definite anti-integrationist, was among many who took food from their own tables during the depression to feed their Negro tenant farmers. Many southern families invite their colored servants to participate with them in Christmas festivities. To be personal again, it was only a year before I entered Union Seminary that the entire family arose at two o'clock in the morning to take Alice, our maid, to the hospital. Deathly ill, she had called us,—the only thing she knew to do,—and we took her gladly to the emergency ward. A young doctor, white, treated her with the same tenderness, respect, and consideration he would have shown to any member of his own race. The fault here, of course, is the paternalistic attitude. The Southerner will take care of his Negro friends, but he will do it only if the Negro "keeps his place."

The Fear of the Negro

What I have said thus far leads me to state this inevitable and somewhat different conclusion. And I insist that only as we accept it and deal with the racial problem in its terms will we ever achieve the harmony and fairness which we so earnestly desire. The conclusion is this: The enemy which we battle in the southern mind is not hate or hostility. It is not prejudice, in the ugly connotation of that word, or not even what some would call the demonic. The enemy which we face is *fear*, simple childish terror. The Southerner who works against desegregation is afraid of the Negro. He fears what he thinks is a *creature* born without the capacity to attain all of the high social, moral, and religious standards which inform the best of southern tradition. He fears that this inferior creature will destroy what he holds sacred—home, children, school, church,—and, like a dog backed helplessly into a corner, he will fight it, attack it, and drive it away by any means he may find at his disposal. And he fears God. To his mind the segregation of races is an order of creation. Naturally, this religious motive is corrupted. The corruption springs, perhaps, from a certain desire to dignify the aforementioned "means" with a religious sanction. But to many people of definite piety, God meant the races to stay apart insofar

as the necessities of social interaction would permit. To these, we who take the opposing view are playing havoc with what God called good. To put it differently, the pious Southerner does not believe that a mule should be expected to perform in the manner of a thoroughbred horse. The problem here is to convince him that we are not dealing with animals but human beings, and that the capacity of the Negro as a race is not known because he has not had the education and equal opportunity to prove himself.

But to discuss strategy is not within the scope of this article. Suffice it to say that if we are to make any lasting progress toward the final victory of our battle we must level our attacks not at pretensions of power or of pride, but at fear. We shall preach a judgment against a lack of trust in God which seeks to establish its own security by the ruthless exploitation of human beings. We shall—we must—make clear in a new way the truth of that grace from which nothing in all creation, least of all race, can separate us. More important, we shall face that divine judgment as standing over against our own lack of understanding which drives us to fight fear with our own hate and hostility instead of love. And we shall understand that grace which yearns in infinite patience for that same standard of brotherhood we hold to be just, and that grace will in ways beyond our comprehension and methods make that standard a reality.

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Book Reviews

THE EARLY CHURCH AND THE COMING GREAT CHURCH, BY JOHN KNOX. *Nashville, Abingdon Press, 1955. 160 pp., $2.50.*

The first North American Faith and Order Study Conference will meet at Oberlin in early September, 1957, to discuss a burning issue of ecumenics: "The Nature of the Unity we seek". A preparatory conversation on this topic is now initiated on a large scale. To this conversation Dr. Knox makes in advance a weighty and provocative contribution. His book is more than a scholarly inquiry; it is also a personal witness, and as such it must be received with a grateful heart.

Dr. Knox has strong convictions about the unity which Christians should seek. "The Coming Great Church", if only it is coming at all, will be "a new creation", and it cannot be just constructed by human efforts. The Lord is building his house. Yet, "the new" must be rooted and grounded in "the past", and a true move to the future must involve also "a return to the past". One cannot "skip or bypass" the *later* stages of Christian history and to retire, as it were, into the "New Testament period" alone, dismissing the further growth as a deviation or distortion. The "locus of authority" cannot be narrowed to the limits of the New Testament alone, if only because the New Testament itself comes to us through the witness of the later Church. "The Catholic movement" in the Early Church, well advanced already in the middle decades of the Second century, cannot be regarded as a deviation from the older path, nor can be explained simply by the environmental circumstances. It was rather an embodiment of an inner urge. Unity must be expressed and embodied in a "visible structure". "Historic Episcopate", as it emerged in the course of Christian history, must be included in the "form" of the "Coming Church". The Coming Church, in Dr. Knox's opinion, should be "united in form as well as in Spirit". The testimony of Christian history must be confidently accepted. The forms of the "Coming Church" will be, in considerable part, *historic forms.* Man is a creature of history, and the Church is essentially a historic community. "The achievement of a united Church involves our accepting the authority, in some sense or degree, of historically developed norms of usage and organization" (p. 138). And this must be done not for the sake of expediency, but with the conviction that historical development was in some sense determined by the inner logic of the Church's life. No Divine authority should be claimed for the "Historic Episcopate", and no doctrinal definition of it should be given. It must be accepted on the authority of the historic experience.

Dr. Knox suggests an interesting parallel between the "Catholic movement" in the Early Church and the "Ecumenical Movement" of our own time. History was, in his interpretation, an unfolding of those potentialities which were inherent from the very beginning in the very existence of the Church. "The 'hand' of the past is not 'dead'. If we are held inert and helpless in its grasp, it is because *we* are dead, not because the past is" (p. 137).

On the other hand, "unity" presupposes and implies some agreement on the basic matters of belief. Dr. Knox makes five points, which the Church can never surrender, without ceasing to be what she is, and he mentions specifically the belief in the Resurrection of Jesus and the hope of His coming again (p. 76). "This hope belongs to the very nature of the Church, and the affirmation of it is therefore an integral part of our common faith" (p. 81). The most attractive part of Dr. Knox's argument is his insistence on the priority of the Church in Christian existence. The Church is the core of Christianity, as a *corporate* sharing in a *common* experience. But it is at this very point that the major objection imposes. For Dr. Knox, the Church stands and abides by the *memory* of Jesus and by the *presence of the Spirit*. Christ *Himself* does not belong to the picture, *except* through "memory" and "experience". He does not seem to be *active* in the Church at all. The only tangible effect of Christ's life was the emergence of the Church. "A new kind of human community had emerged; a new society had come into being. *There was absolutely nothing besides* . . . Only the Church really existed. *Except for the Church the event had not occurred*" (p. 45). The phrase is, at least, ambiguous. It is not clear, what actually was "the Event" about which Dr. Knox is so persistently and eloquently speaking. Surely, the full dimension of the "Event" can be grasped only "by faith", and for unbelievers Jesus of Nazareth may seem to be quite irrelevant. But it is not "the faith" that makes Him "relevant". What is then the exact meaning of the contention that "except for its connection with the Church, the event of Jesus of Nazareth was hardly an event at all" (p 46)? It is perfectly true that "Christology" is possible only in the context of faith, but is it "scriptural" to subordinate the question "*Who I the Son of Man am*" to the "impersonal" question "What has occurred", as Dr. Knox seems to do (p. 66)? This does not seem to be in agreement with the strong personal emphasis of the New Testament. In fact, Christianity is not just a belief in "Redemption", but first of all the *personal* allegiance to the Redeemer: "*my Lord and my God*". Except in the strict Christological perspective, one can hardly develop a consistent conception of the Christian Church. Otherwise, we may achieve a kind of "Charismatic Sociology", but this will not be the image of the Church of Christ.

Dr. Knox's interpretation deserves close examination and careful pondering, but it will hardly be accepted by those whom he describes as "Catholics". Against his warning, they will definitely "ask for more". And first of all they will plead for a Christological approach to the theme of Unity, and in the light of a "consequent Christology" many of Dr. Knox's contentions will appear as doubtful and inadequate. No "Catholic", however, will disregard the challenge of his sincere witness.

GEORGES FLOROVSKY

CHRISTIAN ETHICS AND MORAL PHILOSOPHY, BY GEORGE F. THOMAS. *, New York, Charles Scribner's Sons, 1955. 539 pp., $5.75.*

This work is a distinguished product of Christian insight and humane scholarship by the head of the Religion Department at Princeton. The comprehensive volume covers the early development of Christian ethics, a systematic treatment of the doctrine of man, a Christian critique of the major areas of social concern and a fourth part dealing with the relationship between Christian ethics and moral philosophy. The many topics are handled with thoroughness, clarity and sympathy, which should make the

survey a valuable text for some time. As it is constituted, the first three parts comprise a complete system of history, theory and application which unfairly gives the impression that the fourth and crucial part is an epilogue to the study. But in fact, Professor Thomas wisely appreciates the contribution of moral philosophy to the explication of duties and the exploration of values, with which Christian ethics has not been extensively concerned.

It is impossible to analyze, or even adequately report upon, the variety of subjects discussed by Professor Thomas; but it may be useful to illustrate the work by the chapter on "War and Peace". He begins with an account of the Biblical background and then analyzes the political and moral bases of peace. In the first section he rejects the radical pacifist arguments for peace, which he understands as an exposition of the teaching of Jesus, rejecting also its independent international implications and the pragmatic refutation of the usefulness of war. He denies that the teaching of the Bible unambiguously precludes war, because the issue is not simply one between the good of not resisting evil and the evil of killing, but is usually a matter of deciding between evils. Nor is it simply a question of suffering the dissolution of transient values for the maintenance of transcendent ones; for this begs the question of the place of the accumulated values of civilization in the divine economy. In the cases of Korea and Poland, he suggests that "the principle of the just war is as valid now as it was in the Middle Ages although it needs to be reformulated in the light of modern experience". He does allow, though, for the vocation of individual pacifist witness, but this resembles the community's holding up the local minister as a hostage to virtue. He interprets the Second World War as a "necessary choice which had to be made by the Western democracies between a frightful war and an indefinite extension of the power of militaristic nationalism which negated the most cherished beliefs and values of Western civilization". But in the entirely new moral situation created by the threat of nuclear warfare "it is extremely difficult to apply the concept of a just war". The new situation transforms war from an instrument seeking the defeat of the enemy for limited objectives into an instrument seeking the destruction of the enemy for total objectives.

The way out is to strengthen the political and moral bases of peace. Politically, the nations must seek to curb national sovereignties and strengthen the United Nations with the ultimate hope of world federation. This development presupposes the development of international community based upon a broadened sympathy toward other nations. This is a goal to which Christians can especially contribute. The preaching of love from Christian pulpits during nineteen hundred years has been less effective because it has not taken fully into account the "collective pride of nations" and the fact that love is "a practical disposition of the will" rather than just a sentimental aspiration. Therefore, the moral problem is to develop this disposition through the education of character and to express it socially through the necessary instrument of justice. "It is — or should be — the manifestation of love which aims directly at the good of a group."

Professor Thomas analyzes the parallel failure of moral philosophy in the problem of moral incentive or motive: it has lacked the capacity to arouse a successful effort to realize its ideals and the means to incorporate them in a living community. Here is a point where the two disciplines can fruitfully come together. The two final chapters are devoted to a subject which has held a central place in the history of moral philosophy. Since character is "the relatively permanent structure which underlies the moral conduct of a person as a whole", the nurture of the disposition or virtue of love becomes the fundamental task of Christian moral educa-

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tion. Consequently, one's hope for the efficacy of Christian love in the solution of moral problems is as generous in the long term and broad context as it is modest in the short term and specific instance. The function of Christian ethics and moral philosophy is educative, not soteriological. Therefore, we cannot expect them to produce a "crash program" for moral salvation. We can expect them to build structures and conditions conductive to long range solutions or resolution of problems. Objectively, the purpose of Christian ethics and moral philosophy is to promote an environment which will encourage the growth of moral character. In theological language, their purpose is to reduce the "occasions of sin" which bring the follies of men into the sphere of ethics.

But what about the relation between Christian ethics and moral philosophy? In what way and under what conditions can they cooperate in the realization of their joint purposes? In epistemological presupposition and in empirical reference to moral experience, they are compatable. The "authority of revelation and the "autonomy of reason" can coexist in the same moral world. "Does not God address men in the Biblical Revelation as a being who listens, understands, raises questions and judges for himself? So understood, the authority of Revelation is wholly inconsistent with religious authoritarianism." About the "autonomy of reason" he says: "positively it asserts that man should determine his moral conduct by laws or principles approved by his reason. Negatively, it denies the dependence of the rational will upon any external authority such as the Church or state." Revelation "continues to be accepted by Christians because it seems to be confirmed by all moral experience. Thus there is nothing arbitrary or irrational about it. On the other hand, the moral philosopher depends upon the facts of moral experience and since the value of his conclusions is largely determined by the depth and breadth of the moral experience from which he derives them, it is reasonable for him to take seriously the moral experience recorded in the Bible." On the basis of this analysis, Professor Thomas finds no logical opposition between the two disciplines but a factual difference in their interpretation of moral experience.

If Christian ethics and moral philosophy agree in method and in subject matter, it would seem reasonable, then, to extend Professor Thomas's conclusion further. Logically, a single subject matter and a single method describe a single science in which "Christian ethics" and "moral philosophy" are included as particular interpretative systems; i.e. the relationship is one of unity rather than complementary. If this be so, the impression of detachment given by the concluding part on moral philosophy, to which I alluded earlier, can be overcome by incorporating it into the body of the first three parts and, thereby, enhancing an already impressive enterprise.

WILLIAM J. JOHNSON

A LAYMAN'S GUIDE TO PROTESTANT THEOLOGY, BY WILLIAM HORDERN. *New York, The Macmillian Co., 1955. 222 pp., $3.50.*

Ever since William Hordern graduated from Union and went to teach at Swarthmore College, I have been hearing about the remarkable success of his teaching. This book is the result of some years of teaching about contemporary Christian thought to college students, and it gives evidence of the excellence of its author as a teacher. It is written for laymen but, as is often the case with books of this kind, it will probably be purchased and read most

by ministers and passed on by them to selected laymen. The fact that it was a Religious Book Club selection has brought it to the attention of many ministers. I think that it is the most useful book that we now have to enable ministers to see the meaning of the theological revival as a whole and to help them to close the gap between theology and the laity. For the most part theologians talk to one another and the Church continues to live in a different world.

Professor Hordern dared to write a summary of the development of orthodox theology in a single chapter and the result is good as an introduction to this book. One quite unique feature of the book is his chapter on Fundamentalism. He tells something about the great controversies which ended in the defeat of Fundamentalism in the major denominations. Then he emphasizes the thought of Dr. E. J. Carnell who is a scholarly and fair-minded conservative who grew up in the Fundamentalist tradition but whose spirit is quite different from that of the polemical Fundamentalists of an earlier period and, of course, entirely different from the McIntires of this period. Hordern makes the interesting comment: "A new theological generation is arising that no longer has conditioned responses to members of the other group." I cannot see that even this more moderate Fundamentalism in its view of Biblical authority is any real improvement, but at least it is possible for it to be a part of the ecumenical discussion. One sign of this was a review by Dr. Carnell in *The Christian Century* of a book by Dr. Van Til!

There are chapters on Liberalism, on the Remaking of Liberalism, on the Rediscovery of Orthodoxy (Barth and Brunner), on Reinhold Niebuhr, and on Paul Tillich as the boundary figure that he is. There is a concluding chapter on the development of a somewhat new trend that is called "orthodoxy" but which does not have to define itself over against Liberalism as "Neo-Orthodoxy" did. I should say that what Professor Hordern disscusses in this chapter is merely a mediating type of thought which is harder to label than the earlier representatives of the theological revival.

In a brief book, it is quite impossible to avoid labels and Professor Hordern uses them, but his actual expositions are not as much controlled by them as this review may suggest. The book does give an impression of the fluidity of Protestant theology in recent decades. Most of the thinkers whom he discusses have broken the patterns which originally gave them their labels. That is especially true of Barth, Brunner, and Reinhold Niebuhr. I am glad that he does use the label, "Neo-liberal," because that gives some of us a chance to avoid being called "Neo-orthodox!"

The essential reality that underlies all of these labels is that in the past thirty years there has been an extraordinary revival of Protestant theology, influenced by the recovery of essential Biblical convictions and by the new interest in the insights of the Reformers. This revival has taken many forms ranging from the Biblical authoritarianism of many of Barth's disciples to a postion that could be called "critical liberalism.' Most of us who are students of theology are influenced in some measure by this revival. At this moment in the life of the American churches, the popular revival of religion needs some illumination and correction from this revival of theology. I hope that this book may make some contribution to that end.

JOHN C. BENNETT

MARTIN BUBER, THE LIFE OF DIALOGUE, by Maurice S. Friedman. *Chicago, University of Chicago Press,* 1955. 310 *pp.,* $6.00.

Cutting across the modern theological scene, affecting areas as widely diverse as anthropological interpretation and religious education has been the rapidly increasing use of Martin Buber's I-Thou, I-It distinction. The list of names which Dr. Friedman furnishes of people who have been directly influenced by Buber is astoundingly long, seventeen theologians being mentioned in one list (p. 268), and the entire book is sprinkled liberally with the names of others who have fallen under the Buber spell.

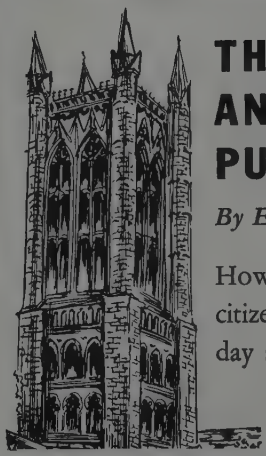
The jacket presents one evaluation of the significance of this particular book, calling it the "best introduction" to Buber's philosophy, and the author claims that is is the only comprehensive work on Buber's position which is up-to-date, the only other work having been written 25 years ago and not having been translated. To set forth the impact of Buber's thinking on psychology, education, social ethics, philosophy and theology is only part of the task which Dr. Friedman has undertaken. He is also attempting to discuss the development of Buber's thought and his relations to various currents and to set forth Buber's own ideas on the subjects of the nature of dialogue, the redemption of evil, the relationships between man and man, and between man and God. Such a systematic presentation has long been needed, though it must not be used as a short-cut to Buber's thinking, as a substitute for reading Buber's own works, again and again. The value of this book lies in its presentation in a much more systematic form than Buber himself presents it, the I-Thou philosophy, yet still without losing the I-Thou character of Buber's thought. For the student of Buber this book is a valuable aid, for those who have only an acquaintance with Buber, an indispensible guide to all the aspects of this great religious and social genius.

There is little need to set forth the distinction between I-Thou and I-It ways of knowing, for surely this distinction is known to everyone in this age. But it is necessary to point up the fact that Buber cannot be seen solely in terms which those whom he has influenced use. Dr. Friedman discusses some of the distortions which have resulted from the appropriation of Buber's terminology without appropriation of Buber's insights, calling in question some aspects of the thinking of Heim, Gogarten, Brunner, Barth, D'Arcy, and Channing-Pearce (pp 271-74) on the basis that their systems are overly dualistic, equating I-Thou knowing with grace and love, I-It knowing with man's sinful nature. Buber himself, Friedman claims, is not dualistic in this manner. It should be pointed out, however, that the key to these differences is the difference between Buber and Christian theologians in their anthropologies, especially in connection with the doctrine of original sin and the tendency to see faith as the gift of God. Buber says that "This sublime conception, with all that goes with it, resulted in the retreating into obscurity of the Israelite mystery of man as an independent partner of God." (p. 274) Thus these differences in interpretation may partly be due to differences in the presuppositions into which I-Thou philosophy is introduced. There is also a tendency in Buber's thought, although Friedman explicitly denies that there is this tendency, to see God in mystical terms, a conception to which some Christian theologians, though not all, would raise some objections. Buber further denies the pos-

sibility of full Incarnation of God in Christ. Of course I do not mean to imply that Buber is all wrong: these are all matters of dispute among Christian theologians themselves, and it is not enough to say that Buber is wrong because he does not agree with Christian theology.

This is no otherworldly mysticism but sees the union of opposites in dialogue itself, not in some existence of a different order. Buber stands definitely against any philosophy which conceives of deity as so remote that there is no relationship between deity and world, and against any philosophy which swallows up deity within the world. God and man are in relation, they meet in a dialogue, God does address man, and this dialogue takes place in this life, even in the ordinary.

The dialogical character of Buber's approach is brought out in the opening sentence of Chapter One. Buber has characterized his standpoint as the "narrow ridge", wanting "by this to express that I did not rest on the broad upland of a system that includes a series of sure statements about the absolute, but on a narrow rocky ridge between the gulfs where there is no sureness of expressible knowledge but the certainty of meeting what remains, undisclosed." There is a certainty, to be sure, but it is the certainty of meeting, not the certainty of knowledge. Clearly those who are looking for sure answers to theological questions will not find them here. But those who are on a spiritual quest, who believe that answers are given not in theology but in life, will find in Buber a guide. And yet



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perhaps Buber does not go far enough, perhaps some certain knowledge does come out of this quest. I cannot help but wonder whether there are some answers, whether some knowledge of God-in-Himself, and of His will is possible, whether we do have some theoretical knowledge *about* God which arises from our having met Him in dialogue, whether we are speaking falsely when we say that God *is* a Person (where Buber will say only that God *becomes* a Person). Or must we say with Buber that God is the Thou who can never become an It, the one who can *only* be addressed, not expressed, and of whom no knowledge of His nature is possible except in meeting? This is a perennial debate and Buber presents the one side of the case admirably. Perhaps it may be that a synthesis is possible in a doctrine of God-in-Himself as a Person, yet no synthesis has been formulated which is satisfactory to all. Any answer to this question must deal with Buber's position.

This book is a must for all who are interested in current religious thinking and is written very ably and interestingly. Dr. Friedman knows the man who he is writing about thoroughly, being certainly one of the best Buber scholars in this country. I cannot recommend the book too highly.

FRANK DILLEY

THE IDEA OF HISTORY IN THE ANCIENT NEAR EAST, by JULIAN OBERMANN, PAUL SCHUBERT, and others. *New Haven, Yale University Press, 1955. 376 pp., $5.00.*

The chapters of this extraordinary volume were given as lectures before the Semitic and Biblical Club of Yale. All the contributors are members of the Yale faculty, with the exception of George Cameron of the University of Michigan and Ephraim Speiser of the University of Pennsylvania. The book is notable and important for several reasons: the eminence of the writers, each of whom is a specialist in a particular field; the high level of scholarship displayed throughout; the wide range of the discussion, which properly includes ancient Greece among the peoples of the Near East; our own contemporary pre-occupation with history and the various kinds of problems it poses; and the use in the relevant chapters of recent epigraphic and literary discoveries. Some of the contributions are more thorough and comprehensive than others, and some are more incisive and penetrating than others. The chapter by Professor Dinkler on "Earliest Christianity" is a masterly performance: profound, discerning, and superbly wrought, a model of first-rate scholarship. It is true, of course, that the subject has special interest for us, and the problems are nearer to us than those of some of the other areas, but even in the field of New Testament it is an outstanding achievement.

The late Professor Bull surveys the Egyptian 'historical' monuments, but the static and isolationist character of mentality reflected in them forbade anything approaching an idea of 'philosophy' of history. Ephraim Speiser's discussion of Ancient Mesopotamia is sure-footed and illuminating. He knows how to set the questions in their proper context and perspective. George Cameron restricts his treatment of Persia chiefly to the Achaemenids, but what he gives us in a straightforward and reliable account. Millar Burrows shows the objectivity and balance

that one has come to associate with all his work. One wishes, however, that the dynamic understanding of 'history' in the Yahwist might have been recognized. A single paragraph does not do justice either in content or in scope to its importance. Burrows rightly points out that there are a number of views of history in the Old Testament, and his discussion is clear and rewarding. C. Bradford Welles' discussion of "The Hellenistic Orient" is so good that one regrets that exigencies of space compelled him to deal so briefly with many matters of great importance and interest. Roland Bainton also deals briefly with his subject, "Patristic Christianity," but it is a fresh and stimulating survey. Julian Obermann has written by far the longest chapter, on "Early Islam"; this field is outside the reviewer's competence to evaluate, but the study is one of the most informative of the book. Finally, Paul Schubert writes profoundly on "The Twentieth-Century West and the Ancient Near East." He has read widely in various related fields, and it is obvious that he has reflected upon the subject for many years. Reinhold Niebuhr's important contributions are passed over, strangely, almost in complete silence. We cannot resist one brief quotation, particularly illuminating in its context: "Israel . . . has proved to be the strongest and most influential single force observable by the historian in shaping the idea of history throughout the two millenia of Western history" (p. 342).

No thoughtful student can afford to ignore this book; he does so only to his own loss.

JAMES MUILENBURG

THE BRIDGES OF GOD, BY DONALD A. MCGAVRAN. *New York, Friendship Press, 1955. 158 pp., $2.50.*

Those concerned with effective evangelism, abroad and at home, will find stimulation in this intense plea for conversion of groups of individuals rather than of individuals in isolation, and for radical redistribution of missionary effort toward that end. McGavran is a missionary of strong evangelistic outlook, plus sociological training. His own devoted experience and extended surveys in India naturally form the basis of his reflection and argument, but he starts from the evangelistic processes reported in the New Testament and in church history, and draws analogies or contrasts from various recent

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and contemporary situations in other missionary lands. The author is, in some sense, developing the thesis of "spontaneous expansion" familiar under the names of Roland Allen and Alexander McLeish; and he utilizes Bishop Pickett's studies in "mass movements," studies in which he himself assisted.

The natural lines of witness and conversion are those of kinship, community, and occupational or other group or sub-group. The enemy to be cut down is Christian effort expended disproportionately and persistently on a relatively small number of Christians in a static church. This enemy is named "The Mission Station Approach," but a step of imagination transfers much of the critique to any well-served, passive congregations in American cities and towns. The author's earnestness and life experience drive him to overstate his case, both negatively and positively. Few of us could accept the analysis of the spread of the New Testament church, for example, but new problems have been put before us. For a well-informed and thoughtful reader, there is a good margin of value.

A major query is whether McGavran's thesis is directly applicable to any societies which (1) have a religio-cultural system offering strong resistance or competition to Christianity, or (2) lack an effective group structure of clan, tribe, or caste, by reason of extensive intermingling or cosmopolitanism, or by reason of territorialization and political amalgamation. The author's own illustrations and vision of action seem to center in the Indian groups that have shared least in the higher cultures of that country, or tribes only marginally in Indian society; and in the animists of Southeast Asia and of Africa below Sahara. There is scarcely a positive offering to evangelism in Moslem areas, and little to Japan, China, or the solid blocs of Hinayana Buddhists and entrenched Hindus. These statements are in terms of method, though method in the Christian cause is near its heart.

When these and other criticisms are made, McGavran's book stands as a vigorous challenge to the nurture or self-nurture of congregations that do not reach out to others, and as an eager exhortation to work for persons in families and in sub-groups, seeking for relatives and for connected groups through those Christians who as natural links to them form "bridges of God."

M. Searle Bates

ENCOUNTER WITH REVOLUTION, by M. Richard Shaull. *New York Association Press, 1955. 146 pp., $1.25.*

REVOLUTION AND REDEMPTION, by M. M. Thomas and Paul E. Converse. *New York, Friendship Press, 1955. 60c.*

SHOCK AND RENEWAL, Compiled by Keith R. Bridston. *New York, Friendship Press, 1955. 60c.*

What aspects of the Christian message are specially relevant to the present time? In the light of the changing conditions of the world and of recent developments within the Church, what new patterns of missionary work should we adopt? What signs do we see at this turning point in the history of Christian advance? These and other questions of vital importance are discussed in these three study booklets.

"Encounter with Revolution" and "Revolution and Redemption" have much in common. The authors of these two books see a total revolutionary upheaval as a massive reality that dominates the present world. Against the popular American view that communism is the cause of all trouble, they declare that the fundamental fact we face is not communism but a worldwide revolution. Communism has not caused the revolution but it does seek to direct it. The authors present a

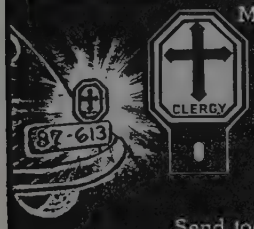
clear analysis of the character of the revolution, its range and its intensity in the technically less-developed areas of the world. They show how communism becomes terribly relevant in such a situation — and yet how it leads the revolution in the wrong direction and betrays it. They assert that if the peoples of the revolutionary world go communist, then the revolutionary movement will have lost its deepest purpose. The revolutionary movement had its historic justification in the urge towards freedom and justice within a responsible society.

What should be the task of the Christian Church in the present revolutionary situation? The authors suggest a many-sided approach to meet the various needs and problems involved. The first step is a proper understanding of the situation itself. It must lead on to positive programs of action. The democratic forces that direct the revolutionary social energies need our full support in their struggle against the reactionary, totalitarian right wing and the deceptive, totalitarian left wing. The Church needs to identify with the world in its struggles and pain as well as in its real acts of love and justice. It would demand courage and faith on the part of Christians to venture into the secular areas of life. It would mean recapturing the prophetic ministry of the Church.

The Church needs to set its own house in order and develop as a real community. Above all, the Gospel needs to be presented as an explosive force of Him who said, "Behold, I make all things new!" and under whose Lordship civilization will move out of its own human framework. It would mean preaching the Gospel of redemption and reconciliation in Jesus Christ to every man-in-society. The authors make definite and practical suggestions along these lines. A note of hope and optimism runs through the pages of these two books. It is clear that their hope arises out of their firm faith in the Lord of history and their hope in his final victory.

"Revolution and Redemption" has a valuable chapter on the contemporary American scene in which the writer exposes the pagan presuppositions of the American civilization. With prophetic zeal he points out the imminent danger involved unless the Church wakes up to its task.

The third booklet, "Shock and Renewal" consists of excerpts from six recent books on the missionary task of the Church. Keith R. Bridston has done



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a remarkable job in selecting the right passages to indicate the main points in those books. The excerpts create sufficient interest for the student to read the entire books from which they are taken. Questions are given at the end of each chapter for study and discussion.

Bridston writes in the introduction that the main thought in the booklet is the awareness of the end of the missionary era and the beginning of the ecumenical era. One gets the real meaning of this statement only after reading through the whole booklet. We are at the end of *a* period *in* missions and not at the end of *the* period *of* missions. The time of missions as we had known them has passed. It was partly due to the cataclysmic events of our time and God's judgment on the sin and weakness of the missions, as David Paton points out. But it is also due to the inner development of the missionary movement and the growth of the missions into churches, as Charles Ranson states.

The three booklets contain a wealth of suggestive insights. One would hope that they would reach other members of the Church and not students only. The task of the Christian Church in this revolutionary world must be the concern of every Christian.

C. I. ITTY

(*Reprinted, with permission, from* THE INTERCOLLEGIAN, *October, 1955*).

HYMNS WE LOVE: Stories of the Hundred Most Popular Hymns, BY CECIL NORTHCOTT. *Philadelphia, The Westminster Press, 1955. 168 pp., $2.50.*

Here is a discussion of the hymns people love rather than of those that hymnologists say they ought to love. Out of the estimated million hymns in the English language this book presents the most popular one hundred according to polls taken in a few churches, but mostly in radio and television stations in English-speaking countries.

At the outset Mr. Northcott (who is London correspondent of the Christian Century) challenges the assumption that these 100 "most popular" hymns are inferior poetry and music: "Hymn-singing is not just poor poetry set to third-rate music. Much of it looks and sounds like that, but the singer who sings with belief in his heart knows otherwise."

After reading his list, it is easy to agree with Mr. Northcott that the most popular hymns heard over the air in Great Britain, Australia and England do represent ". . . the broad, deep themes of faith and experience"; but judging from the "top ten" he lists from "Favorite Hymns of the United States" one challenges the author's contention that they ". . . speak to the great doctrines of the faith", for four out of the ten are gospel songs.

The body of the book is made up of short readable discussions of the texts. No attempt is made to deal with the music: the author seems to assume that the words, not the tunes, are the important factor in the popularity of the hymns chosen.

HUGH PORTER

CITADEL OF DEMOCRACY, by GALEN M. FISHER. *Berkeley, Howell-North Press, 1955. 91 pp., $1.25.*

Few institutions have been as effective in social action and in influencing the lives of generations of college students as Stiles Hall, the University YMCA in Berkeley, California. This little book recounts the undaunting efforts of Stiles Hall to uphold religious and democratic principles, despite attacks from extremist groups. Its author, the late Galen Fisher, former YMCA Secretary in Japan and one time Acting President of the Pacific School of Religion, completed the final draft in the last weeks of his life.

In a real sense, the book is a tribute to Harry L. Kingman, Union alumnus and Stiles Hall's General Secretary from 1932 to 1955. Stiles Hall has become a laboratory for applying Christian-democratic principles to social issues largely through the spiritually dedicated, unassuming, and wise leadership of "Harry." His use of the "conciliatory method" has become synonymous with Stiles and governs its involvement in controversial issues. Dr. Fisher ably documents the areas of social concern in which Stiles Hall has pioneered, such as the "open platform" or free speech policy, racial justice and equality, serving Japanese American evacuees, formation of student co-op residence halls, juvenile delinquency prevention program, and meditation of labor-management disputes. It is fitting that Galen Fisher's last book should be the basis for a $5,000 Fund for the Republic grant in recognition of Stiles Hall — the Citadel of Democracy.

Church members interested in applying Christian principles to concrete social issues have much to learn from the accumulative experiences at Stiles Hall. Specifically, study groups, guided by staff and University professors, are organized around crucial areas, such as race relations Far Eastern affairs, congressional legislation, and labor-management relations. After a completely open and careful examination of principles and facts, an exchange and critique of views, public stands are taken on the particular issue. These stands are communicated to the individual or organizations involved. Hundreds of responsible community, state, and national leaders have received their initial leadership training through some such process at Stiles Hall. Not a few of these men have initially viewed the Church as an irrelevant institution, and then, through their experiences at Stiles, have become profoundly aware of the challenges of the Christian ministry.

ROBERT LEE

Book Notes

THE HOLY SCRIPTURE ACCORDING TO THE MASORETIC TEXT, A New Translation. *Philadelphia, Jewish Publication Society of America, 1955. 1270 pp., $5.00.*

Not "new", but an attractive reissue of a notable Jewish translation first published in 1917: "the first for which a group of men representative of Jewish learning among English speaking Jews assume joint responsibility, all previous efforts in the English language having been the work of individual translators." This translation represents mature scholarship by an eminent Board of Editors. It aims "to combine the spirit of Jewish tradition with the results of biblical scholarship." A useful work for the pastor to have at hand in connection wtih other standard translations.

ROBERT F. BEACH

HANDBOOK OF DENOMINATIONS IN THE UNITED STATES. REVISED AND ENLARGED EDITION. FRANK S. MEAD. *New York and Nashville, Abingdon Press, 1956. 255 pp., $2. 95.*

Following closely the structure of his original compilation of the same title (Abingdon-Cokesbury, 1951), Frank S. Mead provides a compact and useful reference guide, giving for each of the 266 denominations included concise treatment of history, doctrine, distinctive characteristics, and present status. Arrangement is by groups (i.e. Adventists, Baptist bodies, etc.) with an index, bibliography, and table of church membership. Persons wanting to have at hand basic data on the

American Protestant and Eastern Orthodox scene today will find this book highly valuable. It will in no sense take the place of more ample historical treatments of the individual denominations.

R. F. B.

THE FORGOTTEN KUTENAI, BY PAUL E. BAKER. *Boise, Mountain States Press, 1955. 64 pp., $1.50.*

Dr. Baker, a member of the Class of 1920 at Union, and now Chairman of the Department of Sociology at Boise Junior College, has written a very informative account of the history and social customs of the Kutenai Indians, a tribe living in Idaho and British Columbia. In view of the current interest in Indian problems, the material is especially timely since it gives detailed information about the concerns of a specific tribe.

J. F. W.

TWENTIETH CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE, EDITOR-IN-CHIEF, LEFFERTS A. LOETSCHER. *Grand Rapids, Michigan, Baker House, 1955. 2 vols. $13.50.*

Students and other scholars in the field of religion will welcome this two-volume "Extension of the New Schaff-Herzog Encyclopedia of Religious Knowledge". The present work is intended for use either as a supplement to the Schaff-Herzog set, or as a self-sufficient reference tool covering the first half of the present century.

Editorially the articles parallel the older work. A main feature is the attention devoted to concrete problems of pulpit, parish, and church administration. Another emphasis is the inclusion of biographies of contemporaries. Qualitatively, sample checking points to a high standard of workmanship. Over five hundred contributors are represented; longer articles are signed.

R. F. B.

Book Review Contributors

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